



## ANSWERS TO PRAYER.

the memory that they had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they, too, remember their God and are troubled." John Angell James, of Birmingham, says in one of his lectures, "If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it, in the way of means and instrumentality, to the sight of a companion, who slept in the same room with me, bending his knees in prayer on retiring to rest. That scene aroused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion to God followed, and my preparation for the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amid the splendors of heaven, and through the ages of eternity."

## "PRAY ONE FOR ANOTHER."

Christians are thus distinctly called on to pray for each other. Paul urges his brethren to pray for him and his fellow laborers. But are we to pray for the unconverted? So the apostle taught, 1 Tim. 2: 1. "I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men." We cannot go amiss, then, in earnest prayer for all our fellow-creatures.

The great object of prayer is shown by the context to be their salvation and orderly life. "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come to the knowledge of the truth."

The experience of the Church has proved the efficacy of this work: God has heard and answered those prayers in unnumbered instances. We were led to these reflections by reading some of the reports of the daily prayer-meeting in New York, as published in the *N. Y. Observer*. If such are the blessed fruits of united, faithful prayer, what an encouragement to Christians to present their friends as the subjects of prayer, when God's people are met together. We wish there was far more attention paid to this in all our prayer-meetings. We should far oftener hear the cheerful sound, "Hear what the Lord has done for me!" Scarcely has one of the Fulton Street daily prayer-meetings passed without more or less reports of answers to prayer. "Prove him herewith," En.

One of the meetings was just closing, when a young man arose, and begged a few minutes in which to speak. He said: "Seven years ago to-day, at this very hour, and almost at this very minute, in this very room, I gave my heart to Jesus. I took Him for my Saviour, my all in all. Seven years ago! What a happy seven years! How much I owe to this place of prayer! How my heart swells with gratitude for what it has proved to me! I could not let the opportunity pass of bearing my testimony for Jesus. I know the time is almost gone; but I could do no less than I have done."

He then added a word of exhortation to those who might be in the meeting without God and without hope, expressing earnest desire that they might, at that very hour, as he had done seven years ago, submit themselves to Jesus, and enter upon the Christian life. Then he closed with a few brief words of prayer.

There is no such thing as doing justice by any report to the humble and tender manner in which he spoke.

## ANSWERS TO PRAYER.

A gentleman said: "A few weeks ago, I asked you to pray for the conversion of a friend. He is not converted, but he is deeply impressed. But another is converted. It was my brother-in-law, with whom I resided. We had prayed much over him, but we had not said a word to him on the subject of religion. We had an agreement that we would unite our hearts together in special prayer for his salvation. There is no revival in the place—no unusual attention to the great interests of the soul. It surely was the Spirit. One night my sister came to my room in the dead hours of the night, and asked me if I would arise and pray with her husband, for he was in great distress of mind. I arose, and on going into his room, found him in great agony. I endeavored to point him to Christ, and then knelt down. He said, 'Oh, pray—pray—pray for me, for I am a great sinner.' We prayed for him far into the night. After I left his room, I heard him arise and cast himself upon the floor, and cry for mercy with great earnestness. The poor man found mercy. I am here to ask you to join with me in thanksgiving to God that He hears and answers prayer."

## A VOICE FROM BRAZIL.

A sailor arose, and said he was a converted Roman Catholic from Brazil. He said that when he was converted, he joined a Methodist church, and added, "I have Jesus in my heart, and Jesus is the power to keep me from falling. I have no life but in Jesus; and if I live in Him, I cannot die. I am nothing in myself, but Jesus is my all in all; and if I make Him all, the life which I live, I live by the faith of the Son of God. I am to be kept by the power of God through faith to salvation. I did not start in the race to come short, but I started to win the prize. I do not run to be lost, but to be saved in Jesus Christ. How can you say that one who puts his trust in Christ, can be lost? What is the meaning of his last prayer? What, when He says to his Father, 'All mine are thine, and thine are mine'? What, when He says, 'I will that they also whom Thou hast given Me be with Me where I am'? And where will He be? I know in whom I have believed, and that He will keep that which I have committed to Him against that day. I leave the Roman Catholic Church, which assures all those who are members of it of final salvation, to put my trust in Jesus; and do you suppose I am any the less assured now? No, my brethren, I am already saved. I am in Christ's hand, and no power shall pluck me out of it."

To be continued.

From Boston came the following:—"I desire, through this meeting, to present a thank-offering to God, because He has heard in a wonderful manner and answered prayer. I send my thank-offering to this meeting, because it was here that the blessing of God was requested for a friend for whom God has in a remarkable manner answered prayer. Here should God's name be glorified and his faithfulness made known."

Another case was mentioned. It was the case of a young lieutenant at Fortress Monroe. The officer was the nephew of a man in this city, who loved him very much, who was a Hebrew, and who, when informed that his nephew at the fortress had had an arm amputated and was sinking very fast, sent a friend to this meeting to ask for prayer in his behalf. The surgeons had given him up, saying they never knew any one with his symptoms to survive. They telegraphed the uncle that, if he ever expected to see his nephew alive, he must come immediately. He left, not expecting to find the young officer alive; but when he arrived, he found him fast recovering, and, on inquiry, he found that he began to improve from the very hour that he was made the subject of prayer. The speaker said that he had mentioned the case because he had been cognizant of all the circumstances, and he thought it ought to be known how God heard and answered prayer.

FROM THE SEA. A colored man from the sea, who had been observed often in the meeting, of late said he lately went on a voyage to San Francisco in a ship where none were religious but himself. He told of his efforts to establish a prayer-meeting in the fore-cabin of the ship, which was attended with great encouragement. The captain afterwards gave him the cabin to hold his meetings. He asked prayer for the ships where there was no prayer.

FROM ALL QUARTERS come cheering news of revivals of religion, and the meeting glows with the fervor of prayer for great spiritual blessings to be poured out on all the land.

## THE MOTHER'S LETTER.

A chaplain said he had just come from the army, where the Lord is doing a great work. While there, a young man came to him, who was from this city, with an open letter in his hand, which he wished to read to me. He read a few lines, and then burst into tears. Then he read again a few lines, and both chaplain and soldier were weeping together. When they had finished the letter, the soldier inquired what was to be done about it. The letter was the earnest entreaty of a mother to her son, that he would come immediately to Christ. "What is to be done about it?" said the chaplain. "I will tell you what is to be done about it. We must kneel right down here, and you must give yourself up to Jesus on the spot. Will you do it?" "Yes," answered the soldier.

"We knelt down, and both engaged in prayer. I gave myself up to Jesus anew, and the soldier followed in one of the most hearty prayers of consecration to Jesus I ever heard."

"I soon had a letter from the mother here in New York, begging me to pay special attention to her son, and beg him to submit himself to Jesus; and I had the satisfaction of writing to that mother that her son was beyond all question a new creature in Christ Jesus. Oh, mothers! mothers! you know not your power for good over the hearts of your children when you will take hold on the covenant faithfulness of God, in strong assurance that 'He is faithful who promised.' That young man has continued to prove himself a good soldier of Jesus Christ."

The chaplain said he had just come from preaching services in the army, where, at the close of a sermon, many would come forward for prayer. He had found, in the hospitals around Washington, great tenderness among the soldiers. You can hardly talk to any and not find them very glad to speak on the subject of religion.

## A NEWLY-AWAKENED INTEREST.

A speaker said that he had come from a church in Brooklyn, in which, of late, there had been over one hundred hopeful conversions. Some were children in the Sabbath-school, some were very promising young men, some were from the ranks of later life, and the work goes on with great power. He requested prayer for its continuance.

Another said that in the South Congregational church in Brooklyn is a precious revival of religion, and fifty were received on the last Sabbath on confession of faith in Christ. Pray for a continuance of the revival influence.

Another came from Ohio, asking prayer for a church where a revival already prevails, that it may spread wide and far.

A letter comes from Stillwater, Minnesota, and says: "One week ago I wrote to you asking prayer for a revival in my field of labor. I write now to say that the blessed work has commenced. I have been holding meetings this week, and eighteen or twenty have manifested concern for their souls. A number of these are hoping that their sins are forgiven. Do pray for us, that we may have a glorious outpouring of the Holy Spirit."

## REPLY TO THE ADVENT HERALD.

We were not mistaken in deeming the whole fallacy of the argument for a material resurrection as resting on the resurrection of Christ's body. But the defenders of that theory might as well adduce the resurrection of the widow's son, raised by Elijah, or the one raised by Christ himself, or the resurrection of Lazarus, for each and all of these were but proofs of divine power—an evidence of Christ's presence and work among men; and Christ's resurrection was nothing more. In truth, Christ's whole bodily existence among men was but the "hiding of His power," for that body was but a prepared body, "a body hitherto prepared me," says the psalmist; and like all God's works, this and all the rest are but the revealers of His power, and no physical tabernacle is to be an eternal tenement for Deity to dwell in. Why, the heav-

en of heavens cannot contain Him. All theophanies are but manifestations of God to man, adapting Deity to man's capacity to perceive.

Did the *Herald* ever ask itself why Jesus was not visible to any but His disciples after His resurrection, and to these only on specified occasions? And all these occasions classed by the apostle Paul in 1 Cor. xv, with the appearance to him on the way to Damascus, showing that each and every one of these was alike miraculous, and unquestionably similar to the appearance of the "Captain of the Lord's hosts" that appeared to Joshua when about entering Canaan, which Captain was none other than Christ himself before His incarnation, as all commentators we believe admit.

We admit that Christ's true resurrection body was never changed after His resurrection, but Christ our Saviour was not in the grave but in "Paradise," from the time of His spiritual (real) resurrection, and on. The bodily resurrection on the third day but declared His power, and proved to man His divinity, as all other miracles had been designed to do. It was according to the Scriptures, for Isaiah (liii) and three evangelists had foretold such a resurrection.

But the world would not have been without a Saviour had not Christ's body risen. Paul in 1 Cor. xv. conditions upon the doctrine of the resurrection the existence of a Saviour or no Saviour. "If Christ be not raised," says Paul, "our preaching is vain, your faith is vain, and ye are yet in your sins." Now this sequence is predicable upon the implication that if there had been no resurrection, no living Christ, all faith and hope in Christ were utterly vain and illusive.

The whole of the difficulty the *Herald* labors under is the utterly mistaken view of what the New Testament, in almost every instance where the future state comes into view, terms the resurrection.

Dr. Dwight has abundantly shown that in 1 Cor. xv, and by Christ replying to the Sadducees in Matt. xxii, and Luke xx, and Mark xii, it means the future state, and that only. So Dr. Geo. Campbell and most other commentators, some of whom, however, have muddled the subject by their own views of a carnal and material resurrection as joined with it, not a word of authority for which can be found in these New Testament teachings.

The *Herald* still persists in asserting that a spiritual body may be a material body, notwithstanding. Now if the *Herald* would but study Paul's Greek in Cor. xv, he would learn that Paul uses the terms natural (*psukikon*) body and spiritual (*pneumatikon*) body in the strictly opposite sense of material and spiritual, i. e.: he uses the terms here in a philosophical or metaphysical sense, for he is discussing the nature or mode of existence in the two states, the present and future. This his subject demanded. The *Herald's* evasive plea, therefore, that it was called a spiritual body because quickened by a spirit, would prove that we are now in a spiritual body as well, for all men here are quickened by a spirit, and all in whom Christ dwells are, here on earth, quickened by His Spirit dwelling in them.

We have thus, in substance, disposed of the first and latter portion of the *Herald's* rejoinder, particularly of the first paragraph, and the paragraph numbered three. Hence, the reader will see that in conceding the resurrection of Christ's body, we concede nothing to the *Herald's* purpose whatever; for that fact is in harmony with our theory as well as its own.

The *Herald* admits that the future existence of the soul in a separate state, was not dependent on Christ's resurrection, but the future existence of man as such, he says, "composed of body, soul and spirit," as God made him, did depend on the resurrection of Christ's body. This assumes the whole question, viz.: that God made man to exist in the future state as body, soul and spirit.

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Peter speaks of putting off this tabernacle, and Paul speaks very definitely of being absent from the body and present with the Lord. The body is not essential to the man, but the spirit itself constitutes the man, and the spiritual (*pneuma*) body constitutes the resurrected man. So Paul says:

The *Herald* says, "Christ never intimated any other resurrection than that which should take place on the third day." Ans.—Jesus Christ informed the Sadducees that in the resurrection we are to be as the angels, and that Abraham, Isaac and Jacob had gained the resurrection state. True, He foretold His own bodily resurrection on the third day. He also foretold the resurrection of Lazarus, but this does not prove that the future life is not the resurrection state, nor that either the body of Lazarus or of Christ are in the spirit-land.

The *Herald* says, "The Spirit of Christ never died, hence, is not the subject of a resurrection." The *Herald* here stumbles from not carefully noting the use of the term resurrection, which simply, in the New Testament, as we have seen, declares a re-*standing* in the future state of the persons (not bodies) of those who have departed from life or the mode of existence here.

The *Herald* declares that Christ as the Son of Man, at the appointed time will come, &c., as he ascended. Does the *Herald* forget that in every instance where He thus speaks of the Son of Man's coming, he also affirms that they should not have gone over the cities of Israel, or that generation should not pass away until all those events transpire. If that were true, how did Christ "go," and how did He "come?"

He says, "Christ has not ceased to be either the Son of Man or the Son of God." Nay, but He has ceased to exist as man on earth, and now lives as the spirit man, and as God, in the spirit-world.

Finally, the *Herald* is very unfortunate in

its quotation of Scripture texts for its proof, 1 Peter iii; 18—"Being put to death in the flesh, but quickened by the spirit." It omits to quote the context, which shows to a demonstration that it was Christ's spirit pre-incarnate, or between His crucifixion and resurrection that Peter speaks of here. "By which," says Peter, "he went and preached unto the spirits in prison, when the long-suffering of God waited in the days of Noah." The Episcopal church, however, forgetting the time specified by Peter, apply it to the interim between Christ's crucifixion and material resurrection. We think Peter was right and the Episcopal church wrong on this point, and the *Advent Herald* no less.

(Respecting the other passages quoted, from Romans viii, "also quicken your mortal body," see the concluding sentence of our first reply to the *Herald*, first page *Western Independent*, number 8, April 1st, where we have shown that this refers to the holy life of the Christian here in the flesh, having no reference either to the resurrection or the future world.—*Western Independent*, January 1867.)

## THE FIRST PRESIDENT OF THE AM. TRACT SOCIETY.

The recent departure of this venerated Christian, Sampson Vryling Stoddard Wilder, at the ripe age of almost eighty-five years, suggests illustrations of divine Providence and grace of no common interest. The period of his youth was the darkest in our country's religious history, near the close of the last century; and he was surrounded by a dead formality which at length sank into open denial of "the Lord that bought us;" his early manhood was also passed amidst the gay fascinations of the city of Paris; and yet at the age of forty-five, on the formation of the national Tract Society at New York in 1825, all eyes were directed to him as a highly evangelical layman, of world-wide sympathies and relations, eminently fitted to preside over its councils.

He was born near his late residence in Bolton, Mass., May 20, 1780. His playful maternal grandmother Vryling was a Huguenot of Holland, rich in the orthodox faith; and while a merchant's clerk he was one of a class of young men who on Saturday evening came under the careful evangelical instructions of the late Rev. Dr. Morse of Charlestown.

Entering into business in Boston, he was sent out, at the age of twenty-three, to purchase goods in Paris; where for twenty years he became the successful agent and partner of large mercantile houses in Boston and New York; visiting this country from time to time as business required, and thus making sixteen voyages across the Atlantic. Though few men have lived who had more fascinating personal attractions, a greater flow and geniality of spirit, or keener susceptibility to the more refined pleasures and enjoyments of life, yet he was guided, as by an unseen hand, in a course of temperance and sobriety in the midst of profusion; and among his dearest friends and associates were many of the most distinguished Christians of the age.

In 1813, having business in London, he passed one evening a small open church, and entering it, found himself in a missionary meeting with Rev. Rowland Hill, Bogue, Burder, and their companions who had started the benevolent movements of this century, a scene which deeply affected his heart. As he occupied a retired seat, the collection-plate did not reach him, but he found means to drop into it a ten-pound note, which led these friends to seek his acquaintance and introduce him to Christians of London, and among them the officers of the British Bible and Tract Societies. Being asked if tracts could be circulated in Paris, he at once directed ten pounds' worth to be sent to his address in that city. The enormous sum arrived at the custom-house, and being seized as contraband, he was summoned by the police to account for the crime, when he averred that there was nothing in them political or revolutionary, and presented a copy to each one present for his perusal. He thus found himself, somewhat suddenly enlisted in the tract, Bible, and missionary work, and became a correspondent and personal friend of British Christians.

Returning to the United States in 1814, and forming a happy connection in marriage, he purchased his commodious mansion and grounds of six hundred acres in Bolton as a permanent abode. But Providence had other designs for him. He was again called to Paris on business; and from 1817 resided there with his family for six years, perhaps the most eventful period of his life. The choicest evangelical influences here flowed in upon him. His hospitable house and sumptuous board became the home of eminent Christians of Great Britain and other lands, bringing him spiritual blessings a thousand-fold in return. He was the medium of intercourse between British and American Christians and those of the continent, especially Switzerland, where he himself made a delightful visit to Drs. Malan, Merle, D'Aubigne, and their associates.

Thus, by the providence and grace of God, was Mr. Wilder fitted for the presidential chair he was to occupy. Having returned in 1823 to his mansion in Bolton, a retired and wealthy merchant, he was asked to accept the presidency of the American Tract Society; but declined, as unworthy of the station, enclosing \$500 toward erecting the Society's house. He at last accepted the appointment, presided at the Society's organization, and laid the cornerstone of its commodious edifice.

His address, on taking the chair, comprised only four brief paragraphs, but they were highly appropriate, and rich in their evangelical bearing. The first congratulates those assembled on the object before them, "the establishment of a national Tract Society, for the eternal interests of thousands and tens of thousands of our immortal fellow-beings." The second referred to the encouragements derived from the blessings he had witnessed on such exertions in the old world. The third expressed his joy in "the concentrated efforts of Christians of various denominations"—one of the sweetest consolations of his life—the privilege of forgetting that Christians can be called by different names, and of hail-

ing as brethren in Christ Jesus all who bear his image on their hearts, and devote their lives to his service." The fourth was in these memorable words:

"Indulge me with one simple request. It is, that the Publishing Committee would ever bear in mind the high responsibility of their office; and always feel that, as the eternal destinies of souls may hang on their deliberations and doings, no tract should ever be issued from the depository of this Society, which does not contain, should it find its way where the Bible was never seen nor the gospel ever heard, enough of divine truth to guide the ignorant and the inquiring sinner into the path of eternal life."—*Am. Mess.*

## The Advent Herald.

TUESDAY, MAY 16, 1865.

JOSIAH LITCH, EDITOR.

## THE DISCUSSION AGAIN.

We give in another column another reply from the *Western Independent*, to our articles on the resurrection. We notice a few points which have not before been introduced in this discussion.

1. In quoting our remark that "the future existence of the soul in a future state was not dependent on Christ's resurrection; but the future existence of man as such, composed of body, soul and spirit, as God made him, did depend on the resurrection of Christ's body;" Bro. O. says, "This assumes the whole question, viz.: that God made man to exist in the future state as body, soul and spirit." This is a perversion of our language. No one can justly deduce from the words we used any other idea than that God made man in the beginning to consist of body, soul and spirit. The point is this: man, composed of body and soul and spirit, was made to live forever as such; for dissolution of this physical frame is the fruit of sin, and redemption from the curse clearly implies its recovery. The soul exists either in or out of the body of its own nature. But recovery from the death induced by sin is predicated by the apostle on the resurrection of Christ's body. Death, the death of the body is a penalty of violated law. The deliverance from that penalty necessarily implies the bodily resurrection.

2. A Paulikon body is a body dependent on the presence and indwelling of the soul as the animating element. The *Pneumatikon* body is dependent for its renewed life on the spirit of Jesus Christ, of which every believer is begotten. The human body is not now quickened by the Spirit of Christ. Hear Paul. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Christ from the dead dwell (present tense) in you, he that raised up Christ from the dead shall also quicken (future tense) your mortal body by his Spirit which dwelleth in you." No language could be more clearly expressive of the present death of the body even though Christ does dwell in us; and of a future quickening of this mortal body by that indwelling Spirit just as it quickened Christ's body. We do not see how the *Independent*, in the face of Paul's declaration that the body is dead, although the Spirit of Christ is in us, can declare that it is now quickened.

We quote again from the *Independent*: "Does the *Herald* forget that in every instance where he thus speaks of the Son of Man's coming, he also affirms that they should not have gone over the cities of Israel or that generation should not pass away until all those events transpire?" We answer, the *Herald* has not forgotten, because it never knew it. Where will the *Independent* find any such affirmation as he alleges in this passage? Matt. 26: 14. "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Has the *Independent* forgotten that the Bible points out two distinct royal advents of the Messiah? The first one, *Zech. 9: 9*, coming to Zion, amidst the rejoicing of her children, on an ass, and a colt the foal of an ass; and the other, *Dan. 7: 13, 14*, when he is described as coming in the clouds of heaven? To the first of these events he referred when he said, Matt. 10: 23, "Ye shall not have gone over the cities of Israel till the Son of man be come." The event was accomplished in a few years. The other has not taken place. No human being has ever testified to having seen it. He told his disciples that before it should take place Jerusalem would be compassed with armies, her people would fall by the sword and be carried away captive into all nations; "and Jerusalem be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Will the *Independent* presume to say that the times of the Gentiles are fulfilled, or that Jerusalem is not still trodden down by the Gentiles? Luke 21st chapter.

After the times of the Gentiles are full, not before, "there shall be signs in the sun, and in the moon, and in the stars; the sea and waves roaring." Men's hearts failing them for fear, and for looking after those things that are coming on the earth. For the powers of the heavens shall be shaken; and they shall see the Son of man coming in a cloud. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. Behold the fig-tree, and all the trees, when they now shoot forth and put forth leaves, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Does not "these things," embrace the close of the times of the Gentiles? Are they yet ended? Clearly not; for Rome exists, and Jerusalem is in Gentile hands. Then the subsequent events have not come to pass. But from the beginning to the end of this series of closing signs there will not be one generation. "This generation," (of, not to, whom I speak,) shall not pass away until all be fulfilled.

Until the *Independent* can produce the evidence that Jerusalem is not "Trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and that the Son of man is not yet come, we need not be troubled by its speculations. We invite attention to the discourse of our highly esteemed brother, Deacon J. L. Clapp. It presents the purity, extent and claims of the divine law in a light which should interest and impress us all. Too little is thought and said of God's law, and we need to have its spirituality and claims often brought be-

fore our eyes.

What kind of a salvation is it which does not reverse the fruits of sin? Will the *Independent* please explain it? If the salvation of Christ does reverse the curse, which is death, the body will be raised again, immortal and incorruptible.

## INQUIRY.

Bro. Litch.—Will you please give your views of 1 Cor. 15: 24? "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power." How are we to reconcile the idea of Christ giving up the kingdom to God the Father, when there are so many promises that the kingdom shall be given to Christ. O. R.

Fairfield, Va., May 8, 1865.

NOTE.—The promise made to Christ, Luke 1: 31, 32, is so explicit that "Of his kingdom there shall be no end," we must seek a solution of the passage quoted above in some other way than by supposing that he will ever cease to reign.

When Christ came on earth and proffered himself to the Jews as their King, he was rejected and crucified. After he arose from the dead, he made the announcement to his disciples that all power in heaven and earth was given into his hands. Not only was the Jewish nation, but the whole world, in rebellion against his authority, and he was invested with supreme power, and all the resources of the universe were put into his hands by the Father, to use, control and direct in putting down this great rebellion. His first work was to issue a proclamation of amnesty to all rebels on certain conditions, and ordained means to make it known to every creature in all the world. This proclamation is to be in force to the end of the age. Then he proposes to adopt a new order of things, and that is a process of judgment. And all who have resisted and rejected the amnesty must be arrested, tried and punished; and all who remained loyal, or who accepted the amnesty, shall be put in peaceable possession of the restored kingdom.

Our own affairs afford, perhaps, the most perfect and striking illustration of anything which has transpired in the history of the world. This government was under the constitution an unit. The constitution was supreme. A part of the states rebelled. The normal authority of the President was inefficient to put down the rebellion. Congress entrusted to the President extraordinary and supreme power for the purpose of accomplishing the work. They authorized him to suspend the writ of Habeas Corpus, and gave men and money to any extent required to accomplish the end in view.

The President issued his proclamation of amnesty to all who would accept it on the specified conditions, pardoning and restoring to the right of property and citizenship those who would submit, at the same time intimating that the time would come when this amnesty would be revoked. The power of the rebels is now broken, and the work of judgment begins. It is as yet judgment mingled with mercy. But who can doubt but what the time is near when outlawry will be universally proclaimed against all rebels in arms or resistance to the constitution and laws of the United States.

The extraordinary power, the right of suspending the writ of Habeas Corpus still continues, and will till resistance to the normal condition of the government in all the states is put down, and peace reigns throughout the land. Then the President will report to Congress the conclusion of hostilities, and resign to them the extraordinary power with which he was invested for this work, that the constitution, in the hands of the civil authority, may be supreme again. But will the President, less a President, or cease to rule? Clearly not. Nor will Christ be less a King, when at length he shall proclaim the object of his investiture with extraordinary power accomplished, and God's authority and peaceful rule again established.

## THE UNITARIAN CONVENTION.

Rev. O. B. Frothingham, a minister of the Theodora Parker school of Unitarians, in a sermon preached on Palm Sunday, dwells largely on the result of this great Convention. He regards the meeting as a great failure so far as any immediate results are concerned. What is called the liberal portion of the body are evidently non-plussed, and an impassable gulf is placed between them and the conservatives, such as Dr. Bellows, and Rev. Mr. Putnam, and others who wish to maintain a Christian name and faith.

We have hope that the result of the Convention will be to compel the conservatives to take more evangelical ground, and lift up a standard against this spirit of rationalism.

A committee was appointed to draft a constitution. The preamble addressed the members of the Convention as "disciples of the Lord Jesus Christ." This was like a firebrand in a room full of combustibles. An assembly of professed Christians could not be allowed to bear the name of disciples of Christ. One was willing to call Jesus Mr. Jesus Christ; and another wanted no one to come between him and God.

Dr. Bellows took strong ground against the "spirit of the age," denounced the modern doctrines of progress, contended for a religion instituted and organized, and declared that he would rather have Orthodoxy under any of its forms of statement, than the doctrines professed by the so-called liberals.

## THE STRING OF DEATH.

We invite attention to the discourse of our highly esteemed brother, Deacon J. L. Clapp. It presents the purity, extent and claims of the divine law in a light which should interest and impress us all. Too little is thought and said of God's law, and we need to have its spirituality and claims often brought be-

fore us, in order to appreciate the work of Christ in redeeming us from its curse. Especially we call the attention of our readers to that part of the discourse relating to the victory of Christ. How glorious and sublime his work in its final triumph!

#### THE POPE'S REMOVAL FROM ROME.

There is a wide spread interest excited throughout the Christian world on the subject of the Pope's removal from Rome. As the time approaches for the French army to withdraw from that city it is not a matter of surprise that the nations should seriously inquire, what is to become of the Pope? That he is unable to bear up, against even his own subjects single handed, is evident. Napoleon is to forsake him: Victor Emmanuel is not to interfere nor suffer any other nation to do so. Whither will he go?

The question was lately introduced in the British Parliament whether England would receive him to her hospitality. Lord Palmerston replied, that "Although England had the highest respect for the Pope as a man, it was absurd to think of giving him a home there. France fears his influence too much to allow him there. He may have a home at Malta, where Paul found hospitality one winter while on his way from Jerusalem to Rome. It is possible that the Pope may take the back track, and go by the way of the Three Taverns, Appii Forum, Putoli, Rhegium, Syracuse to Malta, and from thence to the coast of Palestine and thus reach Jerusalem."

That Jerusalem is the only inviting place outside of Rome which would give prestige to the Pope's pretensions, is to us evident. We have for many years looked for such an emigration, where "he as God, may sit in the temple of God, showing himself that he is God."

#### News of the Week.

##### JEFF DAVIS CAPTURED.

HEADQUARTERS 4TH MICHIGAN CAVALRY, CUMBERLANDVILLE, GA., May 11, 1865. To Captain T. W. Scott, A. G. Division: Sir—I have the honor to report that at daylight yesterday, at Irwinville, I surprised and captured Jeff Davis and family, together with his wife, sisters, and brother, his Postmaster-General, Reagan, his private secretary, Colonel Harrison, Colonel Johnston, A. D. C., on Davis's staff, Colonel Morris Lubbeck, Lieutenant Hathaway, also several names and a train of five wagons and three ambulances, making a most perfect success, had not a most painful mistake occurred by which the Fifth Michigan and the First Wisconsin did that which cost us two killed and Lieutenant Bontle, wounded through the arm, in the Fifth Michigan, and four men wounded in the first Wisconsin. This occurred just at daylight, after we had captured the camp, by the advance of the First Wisconsin, who were mistaken for the enemy. I returned to this point last night, and shall move right on the Macon road without waiting orders from you, as directed, feeling that the whole object of the expedition is accomplished. It will take me at least three days to reach Macon, as we are seventy-five miles out and our stock much exhausted. I hope to reach Hawkinsville to-night.

I have the honor, &c., (signed) D. B. PRITCHARD, Lieutenant Colonel Fifth Michigan Cavalry.

Being surprised by the firing, he hastily put on his wife's dress and ran for the woods. But his boots betrayed him. He flourished a bowie-knife, but was soon brought to by the exhibition of revolvers, and submitted to be taken into custody. "He is" now on his way to Washington.

THE PRESIDENT'S GUARD consists of about 100 Ohio men, one from each county in the state. No one can enter his mansion till he receives a permit from the President. A sufficient force are on duty day and night to protect him from assassination.

THE TRIAL of the conspirators at Washington commenced on Wednesday last. They all have obtained counsel.

SALE OF U. S. 7-30 LOAN.—The sales week before last amounted to \$40,000,000. Last week about \$98,000,000. \$30,000,000 were sold last Saturday.

#### BOOTH'S RETURN TO WASHINGTON.

The Washington correspondent of the *New York World* thus describes Booth's return to Washington, and burial:

They sewed him up in a saddle blanket. This was his shroud; so like a soldier's. A venerable old negro living in the vicinity had the misfortune to possess a horse. This horse was a relic of former generations, and showed by its protruding ribs the general leanness of the land. He moved in an eccentric amble, and when put upon his speed was generally run backward. To this old negro's horse was harnessed a very shabby and absurd wagon, which rattled like approaching dissolution, and each part of it ran without any connection or correspondence with any other part. It had no tail-board, and its shafts were sharp as famine; and in to this mimicry of a vehicle the murderer was to be sent to the Potomac, while the man he had murdered was moving in state across the mourning continent. The old negro geared up his wagon by means of a fossil harness, and when it was backed to Garrett's porch they laid within it the discolored corpse. The corpse was tied with ropes around the legs and made fast to the wagon sides. So moved the cavalcade of retribution, with death in its midst, along the road to Port Royal.

When the wagon started Booth's wound, till now scarcely dribbling, began to run anew. It fell through the crack of the wagon and fell dripping upon the axle, and spotting the road with terrible wafers. It stained the planks and soaked the blankets, and the old negro, at a stoppage, dabbed his hand in it by mistake; he drew back instantly, with a shudder and stifled expletive. "Gor-r-r, dat'll never come off in de world; it's mur-

durer's blood." He wrung his hands and looked imploringly at the officers, and shuddered again. "Gor-r-r, I wouldn't have dat on me fur tousand, tousand dollars." The progress of the team was slow, with frequent danger of shipwreck altogether, but towards noon the cortege filed through Port Royal, where the citizens came out to ask what was the matter and why a man's body, covered with sombre blankets, was going by with so great an escort. They were told that it was a wounded confederate, and so held their tongues. The little ferry, again in requisition, took them over by squads, and they pushed from Port Conway to Belle Plain, which they reached in the middle of the afternoon. All the way the blood dribbled from the corpse, in a slow, incessant, sanguine exudation. The old negro was niggardly dismissed with two paper dollars. The dead man untied and cast upon the vessel's deck, steam gotten up in a little while, and the broad Potomac shores saw this skeleton ship fit by, as the bloody sun threw gashes and blots of unhealthy light along the silver surface.

All the way associate with the carcass, went Harold, shuddering in so grim companionship, and in the awakened fears of his own approaching ordeal, beyond which it loomed already, the gossamer fabric of a scaffold. He tried to talk for his own exonerated, saying he had ridden, as was his wont, beyond the East Branch, and returning, found Booth wounded, who begged him to be his companion. Of his crime he knew nothing, so help him God, &c. But nobody listened to him. All interest of crime, courage and retribution centered in the dead flesh at his feet. At Washington, high and low turned to look on Booth. Only a few were permitted to see his corpse for purposes of recognition. It was fairly preserved, though on one side of the face distorted, and looking blue like death, and wildly bandit-like as if beaten by avenging winds.

Yesterday the Secretary of War, without instructions of any kind, committed to Col. Lafayette C. Baker, of the Secret Service, the stark corpse of J. Wilkes Booth. The Secret Service never fulfilled its volition more secretly. On the night of the 27th of April a small row-boat received the carcass of the murderer; two men were in it; they carried the body off into the darkness, and out of that darkness it will never return. In the darkness, like his great crime, may it remain forever, impalpable, invisible, non-descript, condemned to that worse than damnation—annihilation. The river bottom may ooze about it laden with great shot and drowning manacles. The earth may have opened to give it that silence and forgiveness which man will never give its memory. The fishes may swim around it, or the daisies grow white above it; but we shall never know. Mysterious, incomprehensible, unattainable, like the dim times through which we live and think upon as if we only dreamed them in perturbed fever, the assassin of a nation's head rests somewhere in the elements, and that is all; but if the indignant sea or the profaned turf shall ever vomit this corpse from their recesses, and it receives humane or Christian burial from some who do not recognize it, let the last words those decaying lips ever uttered be carved above them with a dagger, to tell the history of a young and once promising life—*useless! useless!*

#### LETTER FROM NEW YORK.

DEATH OF THE PRESIDENT IN THE NEW YORK (M. E.) CONFERENCE.

On Monday morning, the 24th ult., we had in the New York Conference an affecting expression of the opposite pole of feeling to the unrestrained rejoicings over victories which occurred in the New York East Conference. Dr. Foster presented a series of appropriate resolutions embodying the sentiments of the Conference in view of the great national bereavement, and Bishop Simpson was called upon for an address. In strains of simple and touching eloquence, he recited such portions of the sad events connected with the President's death as fell under his own eye, or were related to him by those that witnessed them. The church (43d Street) was crowded, and the great audience was profoundly affected; tears flowing freely, and audible sobs were heard among the listeners. The last official act of the President, the Bishop remarked, was a characteristic exhibition of leniency toward some of those who are probably parties to his assassination. The Mayor of Portland Me., telegraphed Mr. Stanton that ex-Secretary Thompson, one of the prime movers in the conspiracies that have been arranged in Canada, and probably in the one that resulted in the murder of the President, and Beverly Tucker were in that city about to sail for Europe, and asked if he should order their arrest. Mr. Stanton had made out the warrant, but thought he would confer with the President in reference to the matter. As they were quietly and secretly leaving the country, the President with a characteristic illustration, setting forth his own feelings in reference to their escape, if the public good did not suffer by it, advised that no restraint should be placed upon them. Like his Saviour, although, unconscious of it, his last act was one of mercy towards his murderers.

Mrs. Lincoln said to the Bishop, that on this ever memorable day, the President, in unvoiced spirits, went out to ride with her. He remarked that they had suffered through four terrible years; that they had been oppressed with anxiety, and worn out with care; that they had enjoyed no season of rest—it had been one fearful struggle, but now it was all over; the end of the conflict had come; he saw the way clearly opened before him; they were about to enter upon four glorious years of peace and comfort. (Peace and comfort indeed! The peace of the blessed and the rest of heaven, forever!) The President, the Bishop said, was particularly reluctant to go to the theatre, as was Mrs. Lincoln who was quite unwell. It was only that remarkable desire to do a kindness and to avoid a disappointment, that drew his unwilling steps thither. The people had been assured that he would be there,

and his heart moved him to meet even an expectation that he had not himself awakened.

Charles Sumner had assured the Bishop that the scene, when Mrs. Lincoln first learned of the death of her husband, was affecting in the extreme. She had been brought into the room several times during the night, but had been removed again prostrated by her agony. When it was announced that he had breathed his last, she threw herself frantically upon his body, placed her face upon his lifeless cheek, and literally poured out her tears upon him. All at once she started up, raising her hands, and crying out with the most overwhelming pathos—"Live! live! live! live! for your country! live for me!" and then sank down again, entirely overcome. Mr. Lincoln, the Bishop continued, was loved as few have been, because he allied himself with the interests of humanity. Among the representatives of the principal courts of Europe, and the first men of the nation, in the highest social position in the land, with an extraordinary patronage, arising out of the war, he was the same simple, unaffected, honest, unselfish, patriotic man that he had ever been.—*Zion's Herald.*

#### THE FUTURE OF THE JEWS AND JERUSALEM.

The following from the *Revival*, shows that there is a great movement on foot in reference to the Jewish people and the holy city.

A correspondent thus writes:—"In January last there was a notice in the *Times* to the effect that the Emperor of the French desired a conference of the leaders of the Jewish nation to be held in Paris, and the Perfect of Paris had issued notices accordingly; and I have very recently learned that the conference will be in the summer, and probably about the month of June. The Rothschild family are taking a very active part in this movement; and the object of the meeting is, the taking into consideration the immediate preparation of Jerusalem. Deeming this to be a very remarkable sign of the times, I thought you might wish to make use of such information for the benefit of the Lord's people in general. H. C."

#### Correspondence.

Dear Bro. Litch—I am unable to do any labor, or even to move, without very great exertion. The Lord chastises me with rheumatism; my knees are very weak and lame, my hands are nearly useless some of the time, so that I write very slow, and with difficulty and pain. Well, I thank God with all my heart that I am no worse, and can see, and hear, and taste, and smell, and feel, read, and rejoice. Yes, I have many blessings to be thankful for, especially for sight. O how sad to have the light of day shut out from the natural vision, for days, months, and years! How sad I feel for my only sister, who I learn became blind about the 1st of January last. I would rather choose my condition than hers, and O may Jesus pity her. Thank God for sight to read his Word, the *Herald*, and other Advent papers, and pious reading. I rejoice in hope that Jesus is soon coming, and though I view some things differing from many of my brethren, I do not feel like disputing about words to no profit. I desire to hold fast the form of sound words, knowing that the Scriptures are able to make us wise unto salvation; then may we be tenacious, and perhaps a little pugnacious too, about certain opinions? I hope my opinions will ever be in conformity with the Word. The way of salvation is plain. Jesus Christ died for my sins, and rose again for my justification, and his blood cleanses from all sin."

"God is love, and he who dwelleth in love dwelleth in God, and God in him." 1 John 4: 16. "This is the love of God, that we keep his commandments." ch. 5: 3. Jesus says, "If ye love me, keep my commandments." John 15: 10. "If any one love me, he will keep my word; and my Father will love him." ch. 15: 10. "If ye love each other, God dwelleth in us, and his love is completed in us." ch. 12. Let us not love in word, neither in tongue, but in deed, (acting), and in truth." ch. 3: 18. Shall any one, then, say or think that opinions, however plausible, concerning inferential deductions, as to the truth, are necessary for salvation? Shall brethren disallow me, because I believe that the soul, or spirit of man departs from the body at death, and has a conscious existence while the body moulders in its grave; or shall I disallow my brother who believes that both soul and body die, and becomes unconscious? Neither one of the other mars the plan of salvation, and instead of striving about words, it is better for me to strive with all my heart to serve God and my Saviour, in all humility and obedience, having my faith fixed in Jesus Christ, in whom my love increases with the increase of knowledge, not being puffed up or exalted thereby. Blessed be God for his word of truth, and blessed be my Lord and Saviour, who has given me good hope through the good news. How cheering the prospect, and how consoling the assurance, that Jesus, the same Jesus who ascended from earth to heaven, will soon descend to earth again, and dwell forever with his people. "O hail happy day!" Poor, needy and afflicted, I long for the blessedness of that condition, where sickness, lameness, pain, sorrow, want, etc., will never intrude; and I shall ever wait, and pray, that God's purposes may be speedily accomplished, and his kingdom come.

#### CURE FOR CANCER.

For the benefit of those who may be afflicted with cancer, I wish to give some of my experience in the use of the fig poultice, especially in two extraordinary cases. A woman aged about 45, I believe, had, for months, a severe and maddening pain in the whole left side of the head, affecting the eye. I attended her, but never thought of cancer, until swelling commenced. I then found the pains were truly cancerous. I directed her

to boil two figs in a pint of new milk, split one of them, and apply as hot as could be borne, changing morning and evening, washing the eye with the hot milk, and drinking during the day, at least three-quarters of what was boiled. The excruciating pain subsided in about thirty hours, I think; in a few days it discharged above the eye, which was much irritated, but soon recovered, and healed without apparent serious injury, in about six weeks. I gave Conium Maculatum, and Arsenicum, 1st trituration, alternately, morning and evening. (Homoeopathic.) Another case of cancer on the left upper jaw, which had been cut and burned repeatedly, and the Dr. was about cutting out a portion of jawbone, when she applied to me. The first application relieved the severe pain, and the cure was accomplished in about two months. This was the daughter of Bro. Zenas Whitney. My earnest desire to benefit the afflicted induces me to make this known, in hope of at least relieving such terrible suffering as cancer produces. Some brethren recommend certain remedies which they possess, and use for their own particular benefit; why do they not do as they would be glad to be done unto, and give their knowledge for the benefit of others, is more than I know. If I can benefit others, I rejoice to do so. I would be glad if your exchanges and others would copy this. My time is probably short, and I am a charge to my friends, but I rejoice in the Lord with all my heart. I feel no complaining, but humble thankfulness that I am in God's care. Yes, I cast all my care on him, for he careth for me. The grace of the Lord Jesus Christ be with you.

Your brother in the Lord, J. CROFUT, M. D. (253 Bridge St.) Brooklyn, May 4, 1865.

#### TO THE FRIENDS OF THE FREEDMEN'S MISSION.

##### Dear Brethren and Sisters:

Six months have passed away since you sent us forth into the great field of the South as missionaries to the poor Freed Slave. At that time neither you nor we could tell what the result of our going there would be. With almost trembling we went forth—trembling, not for our own personal safety or fate, but for our success in the work which you so cheerfully sent us to perform. With willing hearts we went, and a love for the work, but with one of old we asked: "Who is sufficient for these things?" On God alone we leaned, and truly He has been our support.

We cannot tell you in how many ways, nor at how many times He has come to our relief and defended us. When in danger He has guarded us; when in the midst of enemies He has protected us. When new duties and labors were thrown upon us, He helped us to perform them, and gave us favor in the sight of those who were above us. When sick and cast down, He raised us up. When without means to go forward in our work, He furnished it from the hand of strangers. When we lacked shelter He bade strangers take us in. When without friends He raised them up unto us. He opened a door for our labor. He spread out a wide field before us. He has given us sheaves for the harvest.

But these sheaves are not ours alone; they belong also to you. You have furnished the means for gathering them in, and to you in the day of Christ will be given a portion of the harvest.

But the work is not all done; nay it is but commenced. The field is but entered, and lies as yet nearly all unreaped; for while we have been blessed of God, and have done all we could, it is but a beginning that we have made—a preparation for the work. The Mission, however, is established—the work well begun and progressing. Our hearts are cheered continually by the success that attends our labors. God has smiled upon us all in the work; and you who have given, and we who have labored share equally His favor and blessing. The blessing also of those lowly ones to whom you sent us, falls alike upon you and us. They do not forget you in their earnest though broken petitions. They bear to you a love as well as to us; and could you witness the joy of their heart as they learn that the Mission is being sustained, you would feel that what you have so freely given for their enlightenment and salvation was truly a treasure laid up in the heavens.

Nor are they behind in giving as they have the means. Who among you or us has given as much as they have in proportion to his ability? They of their penury throw in their mite, but it is only a mite that they have. Willing and more than willing are they to sustain us; but while their hearts are large their means are small. They lean, therefore, upon you for our support among them. They ask you to do what you can for them in their down-trodden and oppressed condition. They ask for light and the words of life. They desire to know what God has revealed; and they are willing to obey as well as receive. They turn to you their sombre faces for help. From no other source do they hope for assistance. All around them are against them, and almost every southern hand would smite them down if it dared. Their rising and advancement is the dread of their enemies; for they know the position they will take.

Shall we not then go forward in this work of God? especially as we know that the day in which we must labor has nearly closed? Shall we not also double our diligence—giving and laboring in this eleventh hour of the world's history with more earnestness and zeal than ever before? Soon the day will be ended, the sun be gone down, and the night here. Will it find our work done? God grant that it may.

Yours in the Service of Christ, I. I. LESLIE, Newton, Lower Falls, May 15, 1865.

Dear Bro. Litch—I now send on the subscription for the Youth's Visitor. Please send the same number to my address. I also send one dollar to the Freedmen's Mission. My means are very limited, but I will do all I can for our glorious cause, which is very near to my heart. I love the *Advent Herald*, and do not know what I should do

without it, as I have not seen an *Advent Herald* or sister since I left my native land, England, sixteen years last February, until our much esteemed brother Chapman came to see me. And O, how thankful I am to my heavenly Father for directing him here, for he has strengthened the things that remained and was ready to die. May God bless the labors of our dear brother with abundant success. He encouraged me in my loneliness, and I trust by the help of God I shall go on my way rejoicing, in the hope of the glory of our soon coming Saviour. Then I shall meet the loved ones, and then there will be no cruel separations. O happy day! Even so, come, Lord Jesus. Amen. I can truly say with the poet,

"I love the sons of grace,  
The heirs of bliss divine."

"O when shall we meet in the air,  
And fly to the mountain of God?"

My love to all the waiting ones. Go on, dear friends, in the strength of the Lord. We know by the signs of the times our redemption is not far in the distance. Then our trials will be ended; then the wicked will cease from troubling us, and our weary souls will be at rest. This from your sister in the blessed hope of the gospel.

ELIZABETH COPE.

Bro. Litch—I come again, with your permission, for a few thoughts through your columns. I hardly know how to express my sensations, when I hear or read the kind of instruction generally given to sinners. Instead of being told of their lost condition, as represented in the Word of God, modern teachings are to a great extent addressed to man's loyal nature, to set him seeking for justification by other ways than the death and resurrection of the Son of God. Legal man, by the Holy Spirit made to feel his own unfitness for Heaven, (for that is where all wish to go at last) begins to inquire, what shall I do to be saved? The Divine answer is, "Believe on the Lord Jesus Christ and thou shalt be saved," but what we usually hear from the pulpit, and in social meetings is like this: "Give your heart to the Lord," "begin to serve the Lord," etc. etc. Is this God's teachings? not at all. Such language He addresses only to Christians. It is "My son give me thy heart." And what constitutes a son? "Ye are all children of God by faith in Jesus Christ." Again—if we mark the difference in the manifestations of the religious life, in these who come as lost sinners, and looking alone to Jesus, we can hardly fail to see the superiority of God's teachings. The bitten Israelites were not to climb the pole on which the brazen serpent was raised; in most instances, at least, this would have been impossible; it was "Look and Live." Just so helpless is the sinner now to do anything to save himself. Oh when will people learn 'tis their privilege to

"Lay your deadly doings down,  
Down, at Jesus' feet,  
Stand in Him, in Him alone,  
Gloriously complete."

How often we read, or hear, of a number in some meeting, who "expressed a determination to become Christians," or "made up their minds to serve the Lord; the manifested result of modern, and not primitive instructions. Hence, persons considering themselves Christians can engage in all sorts of business, and all sorts of amusements. Now and then, one, who acknowledges, but are kept in check by a kind of dare not feeling, but the majority pleading there is no harm—Are such, the feelings of a child of God? one who having seen his lost condition, has also learned experimentally of the great salvation by Christ Jesus? I think not.

I recently cut from a paper, an account of the conversion of Dr. Backus, in 1741; of which 'tis well said "It contrasts with so much that is superficial in religion at the present day, that 'tis truly refreshing to read it." He says, "I went and sat down by a tree, where all my prayers and tears, longing and striving for a better heart, with all my doings, were set before me in such a light, that I perceived I could never make myself better, should I live ever so long. While I sat there, I saw, by Divine light, the perfect righteousness of Christ, and the freeness and richness of his grace, with such clearness that my soul was drawn forth to trust in Him for salvation, and I wondered that others also did not come to Him who had offered for all. The word of God and promises of His grace appeared firmer than a rock, and I was astonished at my previous unbelief. My heavy burden was gone, tormenting fears were fled, and my joy was unspeakable."

How clearly we see that such is the work of the Spirit, and is just like his workings where he is allowed to do so untrammelled.

Dear Bro.—I arrived here on last Saturday, both myself and family, and found the city like all other places draped from the sad news of the President's assassination; and all things are so paralyzed that we can't get one single thing to do. I have tried faithfully ever since last Tuesday and not one day's work could I get. The matter may assume some shape in a few days; but I cannot see any hope at present, but a worse state of things. I left Cheraw, S. C., on the 5th of March, and God has blessed us in all our journey. We are now in a very depressed situation, out of means, and no hire for labor. Dear Bro. please to see if the brethren will not help me in the hour of distress. I have lost my all, as I stated in my letter from New York. I traveled with Sherman's army for 115 miles to Goldsboro, N. C., and got transportation from there to St. Louis, Mo., as I felt that I had had enough of trial in the South. In the last number of the *Herald* I received, requesting the brethren to have nothing to do in the matter. I have done all in my power to keep out of the rebellion, and have done so; but I was abused in every possible way they dare to do; and when I had the opportunity to leave, I did so. Now I am here, and God will provide, for his hand has been visible all the way with us, and I can't doubt his goodness. So he will cause the

way to open for us to be preserved as long as he has a work for each one to do. I never was in such a depressed state in all my life; as all my means of support are gone. Truly "How vain are all things here below." "Riches take wings and fly away;" and then truly we see our helpless case. Have pity on us, oh Lord, for Jesus sake. We have done wickedly, and all this is come on us for our wickedness. Look with a pitying eye on us, oh my God. I looked for all this to come for some time, as we are living "In a grand and awful time." I have felt the need of brotherly communication, and it has been as if I was left alone, having no friendly hand to grasp with joy, to cheer up this poor down pressed heart, (but not in despair.) The Lord will look after his people, so when God calls may I be able to say "Here am I." Then it will make no difference whether we have suffered much or little in this life, as all things will not be remembered, nor come in mind of it in God's holy land. My character was so thoroughly satisfactory of my never having done one single thing in favor of the rebellion that Col. Yates of the Michigan Engineer and Mechanics, and other gentlemen officers gave me a paper, and I was not even required to take an oath, to leave the South, which spoke loud for me, of my loyalty to the government. We are required to pray for those that rule over us that we may lead a peaceable and quiet life, but no where do I see the direction to pray for a rebellious authority; but they are disturbers of the peace. I have made known to you my situation, but I am known at your office only as a distant brother, through the *Herald* and my oft communications with you before the war commenced.

Your brother in Christ Jesus our Lord.

W. S. MOORE.  
N. B. Pray for me that I may be firm in the hopes set for us in our Lord and Saviour at his appearing and Kingdom. W. S. M.  
St. Louis, Mo. April, 28, 1865.

Dear Bro. Litch—I send you a few lines in order to let you know how we are getting along here in the mountains. Our family is all well at this time, and my own health is good, but I am some lame at the present time. I came home from my appointments at Caledonia on Monday evening, and the same day I cut my foot pretty badly, so I am in the house for the present time. I do not know whether I shall be able to reach my appointments next Sabbath but shall if I can. The cause languishes, and the love of many grows cold, but we feel still more and more the importance of being engaged, and so much the more as we see the day approaching. The people want our preaching in various places, many more than we can accommodate; but we cannot persuade them to action; they come and go to the meetings, but remain just where they are. I want to hold some extra meetings in different places this summer if I can procure some ministerial help, and trust the Lord may give the reviving Spirit. Pray for us that his grace may sustain us, and that we may be able to do his will. Yours in love, THOMAS HOLLEN.

Pine Street, May 9, 1865.

#### CLOSE OF THE REBELLION.

The terms thus far granted to the surrendered rebels are the same as those accorded to Lee's army. Under the decision of Attorney General Speed the officers and soldiers in the armies thus surrendered, stand simply in the position of paroled prisoners of war, free from molestation by civil authorities so long as they continue paroled prisoners of war. They may be declared exchanged, or by the force of circumstances may cease to be prisoners of war—but they are not pardoned. For their civil offences they can be indicted and tried the same as any other criminals violating the laws of the country. And we have no doubt that some of the leaders will be made to pay the penalty of their crime; and that the rest of the leaders will be placed under serious civil disabilities. The rank and file, as it should be, will have mercy shown them. But we doubt not that they too will be made to feel that it is mercy that allows them to escape.

The whole history of the great rebellion has disappointed the prognostications and prophecies uttered in relation to it. It attained to a magnitude, and on the part of the rebels exhibited a rancor and bitterness, whose reality exceeded all the expectations formed of it. And now the whole thing breaks down with a vastness and suddenness that astonishes the nation and must surprise the world. Our fears had pictured the whole rebel territory swept and devastated for months and even years after the military power of the rebellion should be broken. But such, it would now seem, is not to be the case. The collapse of the rebellion is as complete as it is sudden. It was but yesterday defiant, boastful, organized; but it lies to-day prostrate, subdued, helpless. And it is not so in localities merely, but everywhere. All its supporters and friends feel this, and abandon the contest, without leaving a corporal's guard in the field against the United States.

TAKE TIME TO SLEEP.—Those who think the most, who do the most brain work, require most sleep. The time saved from sleep is always destructive to mind, body and estate. Give yourself, your children your servants—give all that are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular hour, and to arise in the morning the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough sleep has been secured for the want of the system. When the habit has been established persons will go to sleep almost instantly upon going to bed.

CORNER.—Covetous people often seek to shelter themselves behind the widow's mite, and to give a paltry sum to benevolent objects under cover of her contribution. This following incident has a moral for all such:

A gentleman called upon a wealthy friend for a contribution.

"Yes, I must give you my mite," said the rich man.

"You mean the widow's mite, I suppose," replied the other.

"To be sure I do."

The gentleman continued, "I will be satisfied with half as much as she gave. How much are you worth?"

"Seventy thousand dollars," he answered.

"Give me then a check for thirty-five thousand; that will be just half as much as the widow gave; for she gave all she had."

It was a new idea to the wealthy merchant.

READING AND THINKING.—It is good to read, mark, learn—but it is better to inwardly digest. It is good to read, better to think—better to think one hour than read ten hours without thinking. Thinking is to reading (if the book read have anything in it) what rain and sunshine are to the seed cast into the ground, the influence which maketh it bear and bring forth, thirty, forty, an hundred fold. To read is to gather into the barn or store-house of the mind; to think is to cast seed-corn into the ground to make it productive. To read is to collect information; to think is to evolve it.

#### LETTERS RECEIVED.

O. Phelps Brown; O. Rockwell; Alvira Morey; John Barnes; Charles N. Ford; John Stephenson; H. Canfield; W. P. Stratton; Rev. D. Patton; Dr. J. Croft; John Taylor; C. F. Kendall; R. T. Worthington; M. B. Patterson; R. A. H. Edmund Rowell; W. B. Orvis; Wm. Knoffinger; C. F. Stevens, money received; Lloyd N. Watkins; Thomas Freeman, received; Horace Guild, received; A. A. Hoyt; Thomas Hollem; Wm. Baker; you are paid to June 27th 1865. Wm. Carpenter; papers were sent; O. Rockwell; M. L. Jackson; Mary J. Otis, Tracts sent by mail. E. Wheeler; Geo. R. Garvin.

#### NEW HAMPSHIRE QUARTERLY CONFERENCE.

The third quarterly session of the N. H. State Conference will be held in Sunapee, N. H., (South meeting house) commencing June 1st at 1 o'clock P. M., and continue over the following Lord's day. We hope prayer will go up to God, that this meeting will prove a great blessing to people in this part of the state. A. W. SIBLEY, Sec.

#### SCHOOL WANTED.

A young lady, a graduate of the Salem Normal School, with the best testimonials and some successful experience, would like a situation as a teacher. Address B. D. Haskell, Box 1000, Haverhill, Mass.

#### MESSIANIAN CONFERENCE OF PA.

This Conference will be held at Trenton, N. J., commencing Wednesday, May 31, at 10 o'clock A. M. J. LITCH, Pres.

The order of exercises will be as follows: Opening day at 10 A. M. Organization for business.

11 A. M. Annual Introductory Sermon, Eld. J. A. Heagy. Substitute, Eld. M. L. Jackson.

2 P. M. Business meeting.

3 P. M. Public services. Evening. Public services.

During the remainder of the Conference, the sessions will be held each day as follows:

8 A. M. Social devotional services.

10 A. M. Business meetings.

2 P. M. Social devotional services.

3 P. M. Public services. Evening. Public services.

Elder Osler will deliver a discourse on the Duties and Dangers of the Ministry. It is earnestly hoped and requested that as far as possible those who cherish the great evangelical truths which distinguish us as a people "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" will lay aside their business for a few days and come up to this annual gathering. Come full of the Holy Ghost and with an earnest consecration to the work of spreading the glorious truths of the Gospel of Jesus Christ. And those



# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

## Communications.

### LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

Some other causes which facilitate the spread of infidelity in our nation, considered.

Antichrist must be viewed as comprising not only the infidel empire of the last days, but also the spirit and prevalence of the infidelity of the same period, where the Gospel has been enjoyed, whether the people there be or be not subjected to the infidel empire. The system and influence of French infidelity may extend and prevail where their arms cannot reach. The event alone will decide whether their arms will be co-extensive with the system of their infidelity. The latter is their Anti-Christian characteristic. And this is essentially the same, even where a people may find themselves exempt from the military despotism of France. To become contaminated with the spirit of Antichrist, is to be fatally one with him. We read of Antichrist, and of those who have the spirit of Antichrist. We read of the beast; and of those who have the mark of the beast. We are informed of Babylon, and of those who partake of her sins, and shall receive of her plagues. Should not political subjection to France be effected by intrigue or violence, for instance, in America; yet should that infidelity here prevail which the old serpent, in his rage of these last days is laboring to propagate; which French agents have introduced, and to which the depraved heart of man is so readily inclined, it must then be said that Antichrist here exists! Should the political designs of France be here disappointed, yet should her system of infidelity here predominate, we should be an Antichristian nation. The cause of Christ then might here be attacked, and his witnesses slain, even though the event should be planned in an American, and not in a French cabinet. In some of the preceding pages it has appeared that two kinds of influence have concurred in this nation to bring on the events of the last days; the agents of French infidelity and disorganization and the propagators of false religion. It is not suggested that these two classes of persons knowingly act in concert. Doubtless no express agreement has been made between them; but their affinity is real. Their invisible instigators have a system, but multitudes who are made the instruments of it know not the nature or the tendency of what they propagate.

Some of the prophecies, it is thought, indicate a third influence or agency, uniting to advance the same wicked cause. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, (wonders) which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14. Although this prediction relates to the period after the sixth vial, and is to prepare the way for the seventh, both of which are now future, yet the height to which these three fold agency will then have risen, seems clearly to indicate that its origin must have been of long standing, or from earlier date. The text does not say that their origin is subsequent to the sixth vial, although it gives notice of them at that period. Their existence no doubt will prove to have been coeval with that of Antichrist. And no doubt some if not all of them are accordingly now operating in the old world and in this nation. The dragon in this text is the devil, Rev. 12: 9; the beast is Antichrist, and the false prophet is Papal religion, and it may be viewed as including the whole spirit of false religion under whatever form. What particular influence will be found to be represented by the frog out of the mouth of the dragon, as distinct from the other two; or what shades of difference the two former of these modes of diabolical agency will be found to have assumed, it may be difficult now to ascertain. I have no doubt but Illuminism is one of these three unclean spirits, and that reestablished Popery, including all fanaticism and fatal error, wherever it be found, is the last. And with respect to a third, time and events will no

doubt cast light upon the subject. Let it be what it may, it will prove to have been of diabolical production, "For they are the spirits of devils." The devil will have peculiar power among men to instigate things favorable to disorganization and infidelity, and by his satanic influence to prepare men to unite in his cause. He has ever been said to work in the children of disobedience, and will lead them captive at his will; but in the fulfillment of this prophecy, "having come down with great wrath because he knoweth he hath but a short time," the devil will be suffered to exercise an unusual influence among men, in exciting their passions, pride, lusts, covetousness, enmity, rage, and all the malignant passions. Satan will then be able to instigate the wicked and overlook usual restraints, to break such bonds asunder, and to cast such cords from them. Psalm 11: 3. Whether anything more than this, in a land so distant from the seat of the Antichristian beast as ours, will be observable as fulfilling the other system of diabolical influence, or whether it will not appear, that the old dragon has long been preparing some engine which will then be brought into operation against the cause of Christ, the event must decide. The latter seems much to accord with the deep policy of that old serpent, who deceives the world. His plans extend far beyond the apprehensions of the multitudes, who are involved in them, and who with different motives prove instruments of their fulfillment. People may be led by trifling and seemingly harmless views, into connections which Satan may eventually manage to accomplish his malignant designs; and perhaps to observe one of their systems of influence under consideration.

Thus I have endeavored to make it appear in this chapter that the last days have arrived, and that an incentive fulfillment of the predictions concerning Antichrist is now manifest before our eyes. Chronological remarks, and the events and signs of the times appear to unite, and clearly to indicate the present age as the period of the rise of Antichrist. Various other tokens of this event are suggested in the word of God: such as "Signs in the heavens and in the earth, blood and fire, and pillars of smoke; wars and rumors of wars; pestilences, famines, and earthquakes in divers places;—and an angel flying through the midst of heaven, having the everlasting Gospel to preach to them who dwell on the earth, to every nation, kindred, tongue, and people," or a most remarkable missionary spirit in the Christian world, in the same hour with the fall of Papal Babylon. These signs of the last days serious and judicious people believe they have seen fulfilling, or fulfilled. Upon this I shall not remark. But concerning the reign of Antichrist, and the prevalence of infidelity, if John could say to his Jewish brethren in relation to the continuance of their national policy, "It is the last time; and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know it is the last time," truly we may adopt his inference with an emphasis. If the infidelity of the impatient Jews indicated that wrath to the uttermost was just ready to be poured upon their nation, truly the present extensive, systematic, and prevalent agency and infidelity of the real Antichrist of the last time, does evince, with more emphatic decision, that the battle of the great day is not far distant. For the deduction of the Apostle rested on this ground, that the destruction of Antichrist at the time of his first appearance, should be even at the doors. Zion will be redeemed with judgment, and her converts with righteousness. The vintage will commence, the wine press will be trodden. "The Lord will roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake." The wicked powers of his enemies will be swept from his presence. "And the meek shall inherit the earth, and delight themselves in abundance of peace."

### THE CHURCH.

It is a grand truth, and one which should ever be borne in mind, that the Church of God is so comprehensive as to include every true believer, without respect to name, color, or caste, from Adam down through the different dispensations, Patriarchal, Jewish and Christian, to the end of time. And yet some men come to the conclusion that the Church consists of those who hold the same peculiar points of doctrine with them, or those who subscribe to the same persuasion with themselves. Such minds have become narrowed by education and prejudice. Others hold that it is confined to some particular race, or nation. While there is another class who date the commencement of the church at Christ's first advent. All these ideas come short of the true one. The true church of Christ is a unit, and has no reference to denomination, or nation, or age. For in every nation, kindred, tongue and people, he that feareth God and worketh righteousness is accepted with Him. The Bible clearly teaches this truth: that it is diffused through every nation, land and clime, wherever the Gospel has been preached. Thus the Church is essentially the same from

the beginning to the end of the world. God's people before Christ's advent, looked by faith for his appearing, and trusted in a Saviour promised for salvation, while now they believe in him as having come to make atonement for sin, and believing the promises, look for his second coming to judge the world, and gather his people to himself. I hope and trust, through the merits of Christ, my name is enrolled in the Lamb's book of life, and shall be enabled to say when he shall come in the clouds of heaven with power and great glory, Lo! this is our God, who have waited for him, He has come, and he will save us. O! how his people will rejoice when they shall take the kingdom and possess it. The kingdoms of this world having become the kingdom of our Lord and his Christ. My sincere desire is that I may reign with Christ in that glorious land, with all the happy throne. Yours in hope.

GEORGE R. GARVIN.

### Original.

#### JESUS.

Jesus! the music of that name  
My inmost bosom thrills,  
It rends the deepest grief in twain,  
And aching, bursting anguish stills.  
Jesus! the sweetness of that name,  
Has hushed the keenest woe;  
It gently bids from tears refrain,  
And all the bliss of heaven know.  
Jesus! the mention of that name  
Has given the sweetest peace,  
Days, and nights, and months of pain,  
Has filled with perfect bliss.  
Jesus! that name but faintly echoed,  
Will wake the deepest, purest joy;  
Moments on earth are pure and hallowed,  
When we this perfect bliss enjoy.  
Jesus! the music of that name,  
Hath overpowered charms,  
For every sorrow, grief or pain,  
Thy sovereign healing balm.  
Jesus! the sweetest, dearest sound  
That ever wafted through the air,  
To that, eternal praise resounds,  
On the celestial shore. H. M. C.

#### DEATH AND ITS STING.

(Continued.)

Thus we have stated briefly what is claimed in the divine law. And can any one honestly declare that he has arrived to that standard of perfection, or is there on the footstool of God, one that can claim he has not broken that law, and have not all become guilty before God? We think all are guilty before God: hence "Cursed is he that continueth not in all things written in the book of the law to do them." Now we ask who can doubt when looking at the law in its length and breadth, that the strength of sin is the law, as the apostle says? For if there was no law, sin could have no strength to destroy man, "For by the law is the knowledge of sin." Well may the sinner tremble in contemplating the pure law of God, when it extends to all his unallowed desires, thoughts, motives and affections, and places him under condemnation, with the curse of that law upon him continually, and no way to escape, as long as he remains in that state. Now under condemnation, how can he escape the penalty of that law? This ought to alarm sinners, and would, were they not "dead in trespasses and sins." They are so spiritually dead that many of them seem past all hope. But perhaps some one may ask the question,—"If God's law claims all that you have said, and is so strict, how can any be saved?" There cannot any be saved by the righteousness of that law. All are condemned by it, and every unbeliever feels, in a greater or less degree that he is under condemnation, and we say there is no hope for him as long as he is in that state. He must go to the judgment with condemnation resting on him. As far as this is concerned, he cannot help himself. Suppose you ask how can the believer be saved, he also has broken the law? True, all are guilty; but here we introduce Christ, who is the end of the law for righteousness to every one that believeth. The unbeliever has not obtained righteousness by the law, neither can he in his fallen state, neither does he believe in Christ, who kept that law perfectly, and did bear its curse for every one that believeth in him, hence their faith is accounted to them for righteousness. It was thus with Abraham; he believed, and his faith was imputed to him for righteousness. And this was not for him alone, "but for us also to whom it shall be imputed if we believe on him that raised up Jesus from the dead." Hence, if the unbeliever remains shut up under the law, not coming to Christ, he is as possible under a double condemnation. And how can he escape? What shelter can he find when the wrath of God that is revealed from heaven against all ungodliness, takes place? Christ has been offered to him as the only physician that can apply the balm in Gilead so as to effect a cure from the death sting; but he rejects the whole, and seals his own damnation sure. And we ask, where is the injustice of God in this? They are not prepared for a heavenly world, neither would they be happy there, with the curse of God upon them. Like Judas, must they not "go to their own place?"

Taking this gospel view relative to salvation, it makes Christ all in all to the believer. Precious in redeeming them from the curse of God's law, and its condemnation. Christ is called the Redeemer, because the great work for which he came into the world was to redeem his people from the curse of the law and the sting of death, and to bring them home to glory at last, perfected in God's image, then presented as Christ's Church to the Father, without spot or wrinkle, or any such thing. Then the law of God in all its purity and its claims, will be the rule of action wholly. Some seem to think that under the gospel the demands of the law are lowered down. But this is a mistake; not a jot of it is relinquished. It stands this day good against every unbeliever, and thunders in his ears, "Cursed is every one that continueth not in all things written in the book of the law to do them," and they have no way to escape only through Christ. It is, "submit to Christ or bear the curse." These are the terms of the gospel salvation; if not complied with, the consequences must be met, and they cannot help it.

The ground we have taken furnishes a reason why the believer thinks so much of Christ,—even to lay down his life rather than deny him,—and his language is, lower not the demands of the law, as David says: "O how I love thy law, it is my delight." Also Paul: "I delight in the law of God after the inward man," and the reason is, every believer expects to arrive to that state of perfection the law demands, and this through Jesus, their adorable Redeemer. In Acts 3: 21 we read about a restitution of all things spoken by all the holy prophets since the world began, showing God's purpose through Christ as the second Adam, a restitution from the fall of the first Adam. But how to accomplish it on man the wisdom of this world could never fathom, and when promised but few, comparatively, believed it. The apostle, in the chapter from which our text is taken, argues the resurrection of the saints as the completion of this work of restitution, as our text seems to be a kind of summing up of his argument, and in the next verse says, "But thanks be to God which giveth us the victory through our Lord Jesus Christ." There are those who seem to have a very superficial view of the victory to be gained. They argue that if the world is not converted, Satan will have the victory, instead of Christ and his, because if that is not the case, the saved will be few in comparison to the lost. They seem to get the idea that between Christ and Satan the great strife is, to see which shall in the end gain the greatest number of converts. This is a very erroneous view. The fact is, all are Satan's by nature, hence the necessity of regeneration. The strife is to redeem from under Satan a people for Christ; and the world from Satan, its acknowledged god, to Christ, that he may rule in righteousness, and in accordance with the law of God, and Satan assigned to the place prepared for the devil and his angels. This will be a victory reaching to the bottom, uprooting Satan's rebellion from the foundation. The victorious gospel through Christ takes a wider view than the conversion of sinners. Confine it to this, and you leave Satan to be the god of this world forever, and the saints transported to some other region not known where. Paul's thanksgiving to God for victory went far beyond this. He contemplated a victory grand in its results, and says, "I shew you a mystery; we shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, and this mortal put on immortality." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." This is a victory the gospel contemplates. But in the other case death triumphs over the man. But in this the man triumphs over death and all its consequences. Paul assures us that the "Lord shall descend from heaven with a shout, with the voice of the arch-angel, and trump of God," and Christ's dead rise first; "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

These are truly comforting words to the believer, strengthening his faith, and giving assurance of a complete victory. A triumph that all heaven feels interested in, and all through Christ, our adorable Redeemer; that Christ the world thinks so little of, and the saints so much. The triumph gained, they are clothed in white robes, and palms in their hands,—an emblem of victory,—and their cry is, "Salvation to our God and to the Lamb." We notice in this victory it is decisive, so that the enemy can never molest again. It is also a bloodless victory, and gained not with carnal weapons. This war commences when converted to Christ, and every step of his progress through life he combats the enemy, whose attacks are neither few nor feeble, and are made on every side; but the believer's weapons, when wielded as directed, are "mighty through God to the pulling down of the strong holds" of Satan. This contest is kept up through life, and to human appearance, at death Satan triumphs. But this is premature. He can hold the Kingdom only until the appointed time, the signal of which is the last trump of God, as Job says, "Thou wilt call and I will answer thee."

Then the shout of victory will echo from earth to heaven, and heaven to earth.

But, my readers, are you soldiers of the Cross? Do you wear the true badge of discipleship? and leave you on the whole armor of God? If so, you have nothing to fear. Does death stare you in the face? he can but tear to pieces this tenebrous of clay; that it may rebuild more durably in the perfect image of the dear Redeemer, to die no more. And this to perfect and prepare you for the Kingdom of God. But to those who are in a state of unbelief, we have not one consoling word. You are occupying the ground of rebels against God and his government, and must bear the curse of his law forever. And there is but one way to escape this, and that is to repent and believe in Jesus. Do it now, while Jesus is calling. Delay and you are lost. Amen. Original. M. H. C.

### ITALIAN MISSION.

La Tour Pellice, via Turin, Italy, May 1, '65.

Dear Bro. Litch:—Owing to the beautiful spring time, in which this agricultural people are occupied from day dawn till late in the evening, we have preached but 18 times during the past month, mostly upon sanctification of heart, tongue, communion with God, and on the necessity of being "the salt of the earth" and a light, not only to Italy, but to all the surrounding nations; that only by a mighty effort can they overcome the snares of Satan, and the effects of the long, cruel oppression of his distinguished agent, the bloody papacy. But we are rejoiced to live in this happy generation, in which God in his mercy, protects his people, so that they can serve him and even preach the entire destruction of the "man of sin" without personal danger near his tottering throne. We are satisfied that the church of "wise virgins" especially in Italy, must be "clothed with the sun," Rev. 12: 1, and have in their foreheads the pure doctrines preached by the 12 Apostles of Christ. For as the moon reflects the rays of the sun, so that without the aid of artificial light we can walk in the night and not stumble, so the light of the holy Spirit shining on the Bible, enlightens its sacred pages and enables the Church to walk in faith and righteousness, without the aid of the corrupted forms and doctrines of men. A church of such, and only such, enlightened, sanctified members, who are striving with the help of God to build in Piedmont, and believe that he will bless and prosper such a pure and holy work. As we have written in our past reports, it is very painful to our hearts that the "ministers of the national church are against us. But the people say to their preachers: "You speak always the same things, that the American Missionary preaches erroneous doctrines, and that he, and those that follow him are wrong, but you do not prove him wrong in a single point, while he, with the Bible in one hand and history in the other, proves you wrong in every respect, and you cannot deny it." We thank God for such testimony, and we pray Him earnestly to bless the efforts we put forth in weakness, and keep us continually in the right spirit, so that if we do good we may feel that it is not we, but Jesus Christ who works in us who accomplishes the work, and be very grateful for the privilege of being his humble instruments. But in order to prosecute this great work vigorously and efficiently, as I wrote you in my last report, we must have a press. Dear brethren and sisters, we thank you from the depths of our hearts for your noble assistance in the establishment of this Mission, in which we have labored conscientiously with all the ability God has given us. But as the warm season has commenced, in which the people labor very early in the morning and late at night, resting themselves under the shadow of their trees, during the heat of the day, there is no opportunity to preach to them except Sundays, and as they have but little reading besides the Bible, they would prize much some religious tracts to read as they rest from their labors at mid-day. I can improve, by the grace of God, this season in writing and translating tracts for the press, and when published would let my dear brethren Evangelists, and one Catholic convert, and colporteur go over the Alpine mountains and through these lovely vales to distribute them to the people. And especially, to send to those to whom we have not access to speak: as to His Majesty the King, to Princes, Lords, Cardinals, Bishops and priests, etc., (Rev. 10: 11) that all may be solemnly advertised that Jesus is soon coming and be without excuse when He comes. And not only in French and Italian, but in all the Slavonian dialects etc., as kind Heaven may give us ability to do. To further this great work, we say again, dear brethren and sisters help us at once to have a press.

We rejoice in the glorious news we received from the United States last week, that victory has turned on the right side; that the cause of freedom has triumphed! And our faith is increased that now is the time to proclaim the Gospel of the Kingdom with a loud voice, not only to those who have been in spiritual bondage in Italy, but to the freedmen of the South. Now, let the

rebels weep for the loss of their negroes, the Turks cleanse and enlarge the streets of the old "Agar" the city of Jerusalem,—the Empress of France collect money from the Catholic princes for a new and magnificent temple and palace "in the glorious holy mountain," Dan. 11: 45, and we, brethren and sisters, let us watch and pray, and joyfully sacrifice our time, our talents and our money to spread all abroad the news of His speedy coming and Kingdom, and we shall receive our reward when He comes. Your faithful brother in Christ.

M. B. CZECHOSKIL.

P. S. Be so kind as to correct the following mistakes in my letter published March 28th. Instead of Augroque, read Angroque. For Rosa Quiles, Rora. The best parish is Bobbi, read last.

M. H. C.

### A NATION BORN AT ONCE.

Bro. Litch:—In the Herald of the 9th I see an article from C. B. asking questions on the 66th chapter of Isaiah. He calls attention to the 8th verse particularly, "Shall a nation be born at once?" I will answer in as few words as possible, giving my own views of the Word of God by the prophets. I have for years thought of the question, "Shall a nation be born at once?" and I had once quite concluded that the filling up and organizing of California as a State almost in a year, was a fulfillment of that prophecy. I now feel that I was under mistake. The Jews have the promise of returning to their own land, Zion, or Palestine. It is a remarkable fact that to-day the Jews are the richest and best educated people on the earth. They are the heads of the collegiate institutions of Europe, and I might say mainly for the world. They sway the nations of earth by granting or refusing loans of money; they are too rich to find need for their money except by loaning to nations in large amounts. Suppose it to be true that the Jews are the wealthiest and most learned people or nation on earth, if once comprised as a nation at any point; suppose Zion to be the point of assemblage; and suppose all over the world there is a prophetic day.

One year (a prophetic day) would be sufficient to collect and combine the Jews, and organize a nation on the sacred soil of Palestine. And this is the time and way, in my opinion, in which that prophecy will be fulfilled. All this will occur at or not far from the time of the arrival of our coming Lord, and to those of us who believe in his speedy coming, this will be one of the signs to interest us most.

There is another point in connection with Palestine. "The desert shall blossom as the rose." What desert is here spoken of? I am not prepared to say that the time is far away when all deserts will blossom, from the fact that artesian wells are being bored now by the French government in the great Sahara, and water comes up, thousands and thousands of gallons per day, in the most barren regions. These wells alone will develop Central Africa, and make rich and fertile all those wilds heretofore uninhabitable by man. And Central Africa by these wells at convenient distances through the desert, can be reached for the purposes of commerce, and I believe will yet develop more gold than California and Australia combined, and this abundance of the precious metals will fulfill another prophecy, when gold will be plenty as silver, silver be used in the place of brass, and iron in the place of stones, &c. I wish I could write all day upon these points to develop them, but I am already making this article too long. I will say, however, that the 35th chapter of Isaiah will be rich to those interested in these things. The desert here spoken of is Palestine. God drove out the Jews for their wickedness, and withdrew the rains, and made a desert of the land, and for 400 years it has been a desert, and only within a short time have the early and latter rains come again. God has promised to restore those rains, to restore the desert, and make it blossom as the rose, to restore his children to their own land. See 2d verse of 35th chapter, Lebanon, Carmel, and Sharon are mentioned, (all in Palestine,) as rejoicing because of God's rich and wonderful blessings to that favored and God-given land. I know some of our Advent friends differ with me on this point, but I read the Bible like a child taking his first lessons; he feels that he knows nothing, and believes what he is told. So I read, and believe what I read, and over and over so many times, and in so many places. I cast away theories, and take the Bible with a child's simplicity, which I believe to be the only way to read it, trusting in God and not man for light.

Read particularly the 10th verse. "The ransomed shall return," &c. "Would to God that time might speedily come, when we can go to Jerusalem "with songs and everlasting joy upon our heads," when the Lord shall come and rule over us, and his people shall establish a nation on the soil of Palestine in one year.

I have never yet seen the Adventist or any other man that could explain these pas-

sages so that I could see them; and only by digging in the mine of gold and pearls for myself has God shown me the way, and opened my eyes to understand these passages and make one harmonize with another, but now it is gloriously bright to me. I only wish I could pen it, and get others to see prophecy as I feel it. I should be happy, if it is not made clear, for others to inquire further.

T. S. SCOVILLE.

Williamsport, Pa.

Original.

### BEGINNING OF THE NATURAL DAY.

Mr. Editor:—Your correspondent, who speaks of my article on the "Day of Crucifixion" as "more plausible than solid," not satisfied with the sufficiency of his opinions to upset my argument on that subject, adds a little by way of argument to give his opinions the requisite force. He charges me with "assuming" that the Jews began their day with the evening sunset, and quotes passages from which he infers that the natural day did not begin then. If this be an assumption, it is not original with me, for this is the standard teaching of nearly all writers on Biblical subjects, as the following extract from the Union Bible Dictionary will show:

"Day. The natural day consists of twenty-four hours, or one revolution of the earth around upon its axis, three hundred and sixty-five of such revolutions make a year, or one revolution of the earth around the sun. The artificial day is the time during which the sun is above the horizon. Both these uses of the term occur Gen. 1: 5. The civil day is reckoned differently by different nations; some from sunrise to sunrise; others from sunset to sunset; others still from noon to noon, or from midnight to midnight. The Jewish day was reckoned from evening unto evening. Their Sabbaths, or seventh, began on what we call Friday at sunset, and ended on what we call Saturday at sunset. Ex. 12: 18; Lev. 23: 32. This mode of reckoning time was not common in other nations. Some have conjectured that this computation of time was established after the children of Israel left Egypt, in order to distinguish them in this, as in all other respects, from the surrounding nations, whose day commenced at the time of his rising. If we suppose this was the origin of the practice, it was not confined to the Jews, but extended to the Phoenicians, Numidians and others."

That the Jews were right in beginning their day with evening, is clear from the statement in Gen. 1: 5. "The evening and the morning were the first day." For that this is no accidental statement is clear from the connection, which speaks of creation beginning while "darkness was upon the face of the deep," and that the darkness God called night; so that the evening of the first day was when God gave to earth its present rotary motion; so that every successive rotation since constituted a natural day. Against all this it is urged that there are certain passages which speak of the day, which follows the night, as "to-morrow," from whence it is inferred that it could not be called "to-morrow," if it belonged to the same natural day. But this depends whether "to-morrow" is used to designate the natural, or the artificial day. When it is used to designate the artificial day, it is contrasted with the artificial day which precedes it. When it is used to designate the natural day, it is contrasted with the natural day which precedes it. Paul, it is said, "preached till midnight, ready to depart on the morrow," Acts 20: 7, referring to the artificial day, in distinction from the night, when it would be inconvenient to journey, and that would be "to-morrow" with respect to the artificial day which had preceded it. But when we read that "the next day," [Greek: pauroion—to-morrow—] that followed the day of the Preparation, the chief priests and Pharisees came together unto Pilate, "two natural days of the week are contrasted. But, if the natural day begins at sunrise, they could not have come together unto Pilate till after the night had passed. But the testimony shows that they came before the night had passed; for they said to Pilate, "sir we remember that deceiver said, while he was yet alive, After three days I will rise again, command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead." Matt. 26: 62-64. Had this not been the night of his sepulture had passed, they would not have known but what he were already stolen. And, if it were not passed, then, "the next day which followed," began on the evening of the entombment. And if it did not begin then, the resurrection of Christ would have been before the close of the seventh day; unless it can be proved that they began their day in the middle of the night. But this cannot be done, because the day must begin either with evening or morning, and morning cannot begin with midnight; which means midway between evening and morning. But if the natural day began with the artificial, and Christ was raised when it began to dawn toward the first day of the week, it would be in the end of the Sabbath, and before the seventh closed; when he was raised. In that case,

the first day of the week could not be the day on which he arose. But the testimony shows that he was raised on the first day of the week, but before the night was fully passed; consequently, the first day of the week began on the evening before. That it began then, is evident from the artificial day not only pertaining to the measurement of the week, but to the month also; which months were reckoned by the moon's age. From the time that one new moon appeared to the next, was a month, or one moon. The fourteenth day of the first month, is reckoned from the first visible appearance of the new moon, which always appears just after sunset, so the fourteenth day of the moon would begin with the evening. But although the natural day begins with evening, it is no less true that a day consists of a complete revolution of the earth, begin it where we may; which is the only correct or common sense way of noting the continuance of events, which date after the commencement of the natural day. For instance, from Thursday afternoon to Sunday morning is only the third day of the duration of any event named; and from Friday afternoon to Sunday, is only the second day. For when we speak of the duration of events the day dates with the commencement of the events. To say that it is three days from Friday afternoon to Sunday, is equivalent to saying that it is three more days from Sunday to Tuesday, and three more from Tuesday to Thursday; which makes nine days out of six. But we need not say any more on this subject till another day.

#### BLUNDERS OF GEOLOGISTS.

Continued.

The civilization of this unlucky continent has been retarded fully half a century by the erroneous levellings of the engineers of Napoleon I. on the isthmus of Suez. They pronounced the Mediterranean Sea thirty feet lower than the Red Sea. Wonderful theories of evaporation and isthmus formation, accounting for the difference, are to be found in the school-books. The levellings and borings of Robert Stephenson and Negretti have shown that the isthmus is of tertiary period, a natural upheaval, and not a drift, and that the supposed difference of level of the seas does not exist. A canal has been constructed on the existing level. Last month the waters of the Red Sea, the Nile, and the Mediterranean, mingled on terms of the most democratic equality. Ere another half century, Alexandria may again become the great mart of these continents. Confidence in the infallibility of scientific men prevented the work from being undertaken and finished forty years ago by British capitalists. The commerce of the East has been thrown into the hands of the French by a geological blunder. So much for Africa.

The physical geography of Asia, and the geology and ethnology built upon it, and current in all our colleges, is now discovered to be quite as fictitious as that of Africa. We have all heard again and again of the great chain of the Himalaya, the impenetrable passes, the Mongol province to the north, &c. It was of no use to remind the defenders of the multiplicity of races that the Hungarians and Turks are Mongols, the Hindoos Caucasians, and that millions of negroes thrive and multiply in the temperate zone in the American provinces. The "impassable barriers" were ever thrown up, and chief among them the great chain of the Himalaya, bounding the "East Indian Realm," which is figured as the seventh in Agassiz's Essay, before referred to. But the granite peaks are now discovered to be purely fabulous. The mountains are of geologically recent origin. The rocks of the highest point of the Kara Korum pass are limestone, and the continuous chain of the Himalaya belongs to the mythological region of Jamba Dvip.

In the years 1847-8, an expedition was fitted out by the East India Company for the exploration of the Western Himalaya and Thibet. A journal of these travels and geological researches has lately been published in England by Dr. Thompson, one of the party, and son of the celebrated chemist of that name. Many of the places examined and described have never been visited by any European travellers. The old and still popular notion of Thibet is, that of a great mountain table-land, or series of table-lands, at the back of the Himalaya, by which mighty chain its southern boundary is made, a barrier broken through by the Indus at one extremity, and the Brahmaputra at the other, while its northern limit is similarly walled in by the Kouen-lun chain. The country thus supposed to exist is entirely imaginary. There is, indeed, no such table-land. Nor is there, indeed, any such continuous chain as the Himalaya itself. The line of many peaks running parallel to the plains of India are not so many summits of one Alpine chain, but are separated from each other by deep ravines, through which flow large and rapid rivers. Between the Indus and the plains of north-west India is a rugged and mountainous tract a hundred and fifty miles wide.

The chief geological features of the existing maps of Asia, Africa, and America, being thus unceremoniously wiped out by modern discovery, Europe alone remains as the support of existing theories—Europe and especially Great Britain, the birth-place of Buckland and William Smith, of Lyell and Murchison, so reticulated with roads, and opened up by canals, and mines, and drains, so overrun by amateur and professional geologists, though its area is not half that surveyed by one of our state geologists, one would suppose would long since have been accurately surveyed, its geology correctly settled, and legibly defined in sets of maps, and accompanying reports and specimens, to which geological theories should necessarily be conformed. Doubtless most of our readers suppose that is actually the case now, and that the systems of geology we studied twenty years ago were founded on actual surveys. But what will be their astonishment to be informed by the learned editor of the "Scientific Manual" that the basis of the whole concern was, with all due deference to

Buckland, Pye Smith, and Baden Powell simply a scientific muddle. "More than twenty years have elapsed since Sir Roderick Murchison commenced those brilliant researches among the most sedimentary rocks that have secured him a lasting place among eminent geologists. Before he investigated, analyzed, and defined the Silurian system of formations—that is to say, before the publication of "The Silurian System" of 1839, or rather of the improved and corrected "Siluria" in 1854—the knowledge possessed by naturalists of the earliest phenomena of life in our planet was scanty in the extreme, indeed, rather deserving the name of utter ignorance. Under the vague term of "graywacke" were included rocks of different ages, structures, organic characters, and vast thickness. It is difficult for those whose scientific careers have commenced since the publication of Sir Roderick's first great work, to understand now the condition of the paleozoic strata at the time he started on his scientific mission. All seems so orderly, clear, and self-evident—Silurian, Devonian, Carboniferous, and Permian, being words that convey definite and precise meanings to the youngest student of a school of metals, or geological class-room—that we cannot picture to ourselves the darkness and confusion out of which the definitions were eliminated." To be continued.

#### SYMPATHY IN THE BRITISH PROVINCES.

We have received a copy of a sermon by Rev. Wm. Stewart, B. A., pastor of the Baptist church at Bradford, C. W., delivered on the evening of April 23d, 1865, on the occasion of the death of President Lincoln. No loyal American has spoken more tenderly or sympathetically of the tragical event which in a moment plunged this nation from the height of joy to deepest sorrow. "No expression of respect and love for the noble character of the honored dead has come from any pen or any pulpit than has come from Bradford. The following touching remarks we quote from the sermon:—

"II. Another lesson taught by the calamity is, *gratitude for the memory of the departed President.* Abraham Lincoln was an honest man, and an honest man's the noblest work of God." True, he had his enemies. No sooner did he assume the Presidential chair, than he was ridiculed as a mere pettifogging village attorney; boor, beast, and even worse epithets were freely applied to him. His very personal appearance was lampooned, and his jokes were retailed with villainous additions. Yet heeding not these railings, this man pursued the even tenor of his way. So free was he from taint of selfishness or guile, so immovable by passion, and so inaccessible to revenge, it was long before he was understood by wily and time-serving politicians. But his simple honesty of purpose at length won him a way to the heart not of the North merely, but of the civilized world. He was one of nature's true nobility. By persevering industry and honest integrity, he rose from the toil of a backwoods farmer to the chief magistracy of a mighty nation. Entering on office under circumstances of peculiar and unparalleled difficulty, he announced his policy with firm yet temperate resolve. Wisely did he hold the reins of government steadily; did he rise in the affections of his countrymen and the respect and esteem of the world. "Sic semper tyrannis," shouted the assassin: but this man was no tyrant. No statesman of purer patriotism ever filled the Presidential chair. When the question of a new election came to be discussed, the man who for four years had guided the Ship of State so skillfully through the terrible breakers, was again the all but unanimous choice of the loyal people of the nation. Could stronger proof than this be given of his noble qualities alike of head and heart?

His patent of nobility was a truer and worthier one than that which is merely transmitted from sire to son. Who can think of all that he was, without recalling the verse of our greatest living English poet:—  
"How'er it be, it seems to me  
That only noble to be good;  
Kind hearts are more than coronets,  
And simple faith than Norman blood."  
It was not merely for what he was, however, but for what he did that the name of Lincoln should be held in grateful remembrance. Although born in a slave state, he was a hater of slavery from the beginning—at least, he always held it to be a great and grievous evil; and God in his providence made him the deliverer of the oppressed. As the author of the noted Proclamation of Emancipation, his name will be transmitted to generations yet unborn. Through many weary years the poor slave had been praying for deliverance. He felt that though a man in heart and soul, the dearest rights of manhood were all denied him. He had been whipped and scourged, robbed and imprisoned, and all for neither crime nor fault of his! His children had been snatched away from him and frequently sold into a bitter bondage than his own, among the deadly swamps of the Carolinas or the cane-brakes of Louisiana. He had cried to God for help, and yet cried in vain, while tears of blood were wrung from his breaking heart. He had told his sorrows to Jesus; and yet no helper came. But the day of his deliverance has dawned! The year of jubilee has come! And henceforth every lover of liberty throughout the world will hold in grateful and admiring recollection, the name of Abraham Lincoln, the Emancipator of the slave, the true friend of freedom. Can we wonder that, when he was in Richmond a few days before his death, the negroes hailed his arrival with shouts of joy, and gathered around him, as he moved simply and familiarly among them, with reverence and admiration, such as they might have accorded to some superior being? True indeed, it may be said that Mr. Lincoln's views of slavery were greatly changed during his four years of office. It may even be added that it was for the restoration of the Union and not for the freedom of the slave that the North at first was fighting. Man's object in the war might be the perpetuation of national unity: God's object was the liberation of the down-trodden

and oppressed. Still, granting fully that God did teach the late President and his party by the progress of the conflict that the fetters of the slave must be stricken from off his limbs, ere the national breach could be healed; were they not willing enough to learn the lesson, and honest enough to act up to it? Every close observer of the struggle has seen, that during the past few months the war had become virtually an anti-slavery one. Never was there honest recognition of the fact that the origin of the war was slavery,—or rather that the history of the conflict has been the history of God's controversy with the nation on account of slavery—than is to be found in President Lincoln's late inaugural address, a brief state paper which for moral dignity, unaffected solemnity, and noble Christian sentiment has never been equalled.

"Fondly," said he, "do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if it be God's will that it continue until the wealth piled up by bondmen by two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be repaid by another drawn with the sword, as was said, three thousand years ago, so still must it be said that the judgments of the Lord are true and righteous altogether. With malice toward none, and charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for those who shall have borne the battle, and for their widows and orphans. And with all this let us strive after a just and lasting peace among ourselves and with all nations."

These golden sentences are not the utterances of a mere earthly potentate or party politician. They are stamped with the seal of a deeper wisdom and a truer simplicity than any words mere statesman ever uttered. They seem to have "been conceived more in the spirit of a prophet of the olden dispensation, or of a puritan of the seventeenth century, than of a nineteenth century statesman. It requires no prescient wisdom to foretell that they will be embalmed for ages in the memory and heart of Christians and lovers of liberty throughout the world. Devoutly thankful should we be to the Giver of all good, that great men have not yet died out from the earth: that such a man was raised up by God at such a period—a man whose sole principles of action seemed to be, the good of his country, and as far as he was given to know it the glory of his God."

We have been aware throughout our dreadful struggle, from quite an extensive intercourse with our Canadian friends that we had no truer friends of our cause than many Christians in that province.

One of the most touching events of our visits to the province, occurred some three years ago, when visiting an old silver-haired pilgrim of nearly 90 years; although laboring under severe bodily affliction at the time, before parting, the old patriarch proposed prayer; and with touching and childlike simplicity he said, "Lord, bless poor Mr. Lincoln, support him in his trials; give him wisdom, and give him victory over all his enemies." And this we were told was his constant habit day and night, every time he prayed, to pray for Mr. Lincoln. And we doubt not that in answer to such prayers, this great work has been wrought.—Ed.

#### THE GLORY TO BE REVEALED.

BY H. BONAR, D. D.

All that is glorious, whether visible or invisible, natural or spiritual, must have its birthplace in God. "Of him, and through him, and to him are all things, to whom be glory forever." Rom. xi: 36. All glorious things come forth out of him, and have their seeds, or germs, or pattern in himself. We say of that flower, "How beautiful!" but the type of its beauty—the beauty of which it is the faint expression—is in God. We say of that star, "How bright!" but the brightness which it represents or declares is in God. So of every object above and beneath. And so especially shall it be seen in the objects of glory which shall surround us in the kingdom of God. Of each thing there, as of the city itself, it shall be said, "It has the glory of God." Rev. 21: 11.

Glory is our inheritance. The best, the richest, the brightest, the most beautiful of all that is in God, of good, and rich, and bright, and beautiful, shall be ours. The glory that fills heaven above, the glory that spreads over the earth beneath, shall be ours. "The wise shall inherit glory." Prov. 3: 35. "The saints shall be joyful in glory." Psalm 149: 5. That to which we are called is "eternal glory." 1 Peter 5: 10. That which we obtain is "salvation in Christ Jesus with eternal glory." 2 Tim. 2: 10. It is to glory that God is "bringing many sons" (Heb. 2: 10) so that as he through whom we are brought to it is "crowned with glory and honor," so shall we be. Heb. 2: 9. We are not only witnesses of the sufferings of Christ, but "partakers of the glory that shall be revealed." 1 Peter 5: 1. So that the word of exhortation runs thus: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 3: 13. And the promise is not only, "If we suffer, we shall also reign with him," but, "If we suffer with him, we shall be also glorified together." Rom. 8: 17.

"The riches of his glory," says the Apostle in one place, (Rom. 9: 23); "the riches of the glory of his inheritance in the saints," he writes in another. Eph. 1: 18. Just as there are "riches of grace," and "riches of mercy," and "riches of love," and "riches of wisdom," so there are "riches of glory;" glory in abundance, such as shall make us rich indeed; glory spread over our whole inheritance.

The joy with which we rejoice is a joy "unspeakable and full of glory," or, more literally "glorified joy;" a joy such as Paul had when caught up into Paradise; a joy such as John's when placed in vision within sight of the celestial city; a joy into whose very essence the thoughts of glory enter: a joy

which makes the soul which possesses it feel as if it were already compassed about with glory, as if it had "come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven." Heb. 12: 22.

Most needed is it that we should realize these prospects, these glimpses which God has given us of what we are yet to be. It is not merely lawful to do so for the relief of the laden spirit, but it is most vitally important to do so for the health of our soul, for our growth in grace, and for enabling us to press on with cheerful energy in the path of service toward God and usefulness to our brother saints or fellow-men.

The "Man of Sorrows" had joy set before him; and it was for this that he "endured the cross, despising the shame," Heb. 12: 2. He needed it, and so we; for "He who sanctifieth and they who are sanctified are all of one." He found in it strength for the bearing of the cross and the endurance of the shame. So may we; for as the path he trod is the same that is given us to tread in, so the strength is to be found where our fore-runner found it. There is joy in store for us, even as for him; joy not only like his own, but his own very joy. John 15: 11. This makes us willing to bear the cross in all its weight and sharpness; nay, it so lightens it that oftentimes we do not feel its pressure. We can glory both in the cross and the shame. We have less of these than he had, and we have all his consolation, all his joy to the full.

All that awaits us is glorious. There is "a rest," a Sabbath-keeping in store for us (Heb. 4: 9) and this "rest shall be glorious." Isa. 11: 10. The kingdom which we claim is a glorious kingdom. The crown which we are to wear is a glorious crown. The city of our habitation is a glorious city. The garments which shall clothe us are garments "for glory and for beauty." Our bodies shall be of Christ's "glorious body." Phil. 3: 21. Our society shall be that of the glorified. Our songs shall be songs of glory. And of the region which we are to inhabit it is said that "the glory of God doth lighten it, and the Lamb is the light thereof." Revelation 21: 23.

"That they may behold my glory," the Lord pleaded for his own. This is the sum of all. Other glories there will be, as we have seen; but this is the sum of all. It is the very utmost that even "the Lord of Glory" could ask for them. Having sought this, he could ask no more; he could go no further. And our response to this is, "Let me see thy glory," yes; and the glad confidence in which we rest is this: "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." This is our ambition. Divine and blessed ambition, in which there is no pride, no presumption, and no excess! Nothing less can satisfy than the directest, fullest vision of incarnate glory. Self-emptied before the infinite Majesty, and conscious of being wholly unworthy even of a servant's place, we yet feel as if drawn irresistibly into the innermost circle and center, satisfied with nothing less than "the fullness of him that filleth all in all." The hope of his glory cheers us. From under a canopy of night we look out upon these promised scenes of blessedness, and we are comforted. Our dark thoughts are softened down, even when they are not wholly brightened. For day is near and joy is near, and the warfare is ending, and the tear shall be dried up, and the shame be lost in the glory; and "we shall be presented faultless before the presence of his glory with exceeding joy."

Then the fruit of patience and of faith shall appear, and the hope we have so long been clinging to shall not put us to shame. Then shall we triumph and praise. Then shall we be avenged on death, and pain, and sickness. Then shall every wound be more than healed. Egypt enslaves us no more. Babylon leads us captive no more. The Red Sea is crossed, the wilderness is passed, Jordan lies behind us, and we are in Jerusalem! There is no more course, there is no more night. The tabernacle of God is with us; in that tabernacle he dwells, and we dwell with him.

It is "the God of all grace" who "has called us to his eternal glory by Christ Jesus." It is "when the Chief Shepherd shall appear, that we shall receive the crown of glory that fadeth not away." 1 Pet. 5: 4-10. And this "after we have suffered awhile, and by suffering have been made perfect, established, strengthened, settled. So that suffering is not lost upon us. It prepares us for glory. And the hope of that glory, as well as the knowledge of the discipline through which we are passing, and of the process of preparation going on in us, sustains us, may, teaches us to "glory in tribulation." Nor will a brief delay and a sore conflict lessen the weight of coming glory. Nay, they will add to it; and it is worth waiting for, it is worth suffering for, it is worth fighting for. It is so sure of coming, and so blessed when it comes.

"Christ in you, the hope of glory." An indwelling Christ is our earnest, our pledge, our hope of glory. Having him, we have all that is his, whether present or to come. He is the link that binds together the here and the hereafter. We died with him, we went down into the tomb with him, we rose with him, and our life is now "hid with Christ in God; but "when He who is our life shall appear, then shall we also appear with him in glory." Col. 3: 4.

O longed-for consummation! O joyful hope! O welcome day, when the bringer of this glory shall arrive, and the voice be heard from heaven, "Behold, I make all things new!"—Independent.

THE WIDOW'S TESTIMONIAL.—In noticing the decorations in New York in honor of President Lincoln, the *Evening Post* says: "From a window in New York hangs a crutch shrouded with crape, and inscribed with the words, 'Our Loss.' Thereby hangs a tale. A woman sits at the window who has given her all to the country. No panoramic catafalque covers the remains of her

husband, yet she sorrows with the emblem most expressive of her loss. She gave him up for her country's sake, and he lies on Gettysburg's bloody field. With a leg gone he was slowly moving about, when he was stricken down again. Our late President, visiting the hospitals, saw his death struggles, and heard his last words—'Good bye, Carrie—meet me in Heaven!' The President's heart was opened. He stopped a moment, and wrote a letter of consolation to 'the widow of John Dinsmore,' to be sent with his crutch, and fifty dollars from his own purse. The widow has a sacred right to mourn such a loss.

#### THE IMPORTUNATE CALL.

"Go out quickly into the streets and lanes of the city and compel them to come in, for my house may be filled." Our Lord in this command has plainly intimated that in the closing up of this dispensation, an urgent call will be given to the lowest dregs of society. That a most wonderful work is in progress in England under the labors of Richard Weaver and his associates, is manifest. The streets, markets, fairs, horse-races, and fields are the theater of their action. But in the following article from the *London Daily News* we learn that a lower stratum of society still is reached by Mr. W. Carter in preaching to THIEVES:

"Mr. William Carter, the converted sweep, whose ministrations to fallen women have been previously described, has, for some months past, been endeavoring to arouse the larcenous classes to a sense of their sin, and to persuade them of the spiritual and temporal advantage of the religion he expounds.

"In estimating the results of Mr. Carter's preaching, who is undoubtedly a man of exceptional originality and considerable power, it is useful to note the thoroughness and zest with which he, and his little band of followers—the ex-convicts, the ex-burglars, the ex-pickpockets, and the ex-skittles—throw themselves into the peculiar and exceptional religious duties they have made their own. Not satisfied, on the occasion referred to, with preaching to fallen women from eleven a. m. to two or three p. m., the proceedings were continued throughout the night, and hymns were sung, prayers offered, and exhortations made, until breakfast time next morning, when hot tea and coffee, cakes, and bread and butter were served in the hall or chapel; and preacher, leaders, and such of the women as had remained, sat down to a plentiful and comfortable meal. By this means, the women who had been 'awakened' were not sent home with cards of invitation to call in Red Lion-square, and so exposed to the chances of ridicule and the certainty of corrupting influences, but were preached, prayed, and sung to, until it was time to call upon the Midnight Movement secretary (Mr. Stabb), when they were conveyed to the offices of the society by the ex-pugilist Mr. 'Nod' Wright.

"It will be readily seen that, in appealing to harlots or thieves, preachers who have, as it were, risen from the ranks, have a marked advantage over those whose experience is limited to the honest walks of life, and that the sort of conversions claimed by Mr. Carter and his school are many of them, neither difficult to comprehend nor hard to believe. 'For there is a very practical side to their theology; and, having 'awakened' a thief or a harlot, their next care is to prevent their again lapsing into sinful slumbers. This it is which induced them to keep the women to breakfast at the hall, and this it is to which the erection of the hall itself is due. After arousing a mob of people by a Sunday discourse delivered at the Victoria Theatre, Mr. Carter experienced difficulty in subsequently dealing with those amongst the number who came to him for advice. The respectable-clad one readily consented to attend the Tabernacle of Mr. Spurgeon; but those shabbily dressed, or well known to the police, not unreasonably, shrank from continuity with pious respectability. To meet this difficulty, the Victor Hall was opened, and has had crowded congregations ever since. Situated in a back street off the Blackfriars-road, and in the midst of low and debased surroundings, it yet assembles some hundreds of worshippers, who, in their own way, are evidently both conscientious and sincere. The tone and atmosphere of this place are so peculiar that it is necessary to suspend ordinary rules in attempting to pass a judgment upon its working. From the miss-spelt announcement painted on the doorway to the sacramental table bespread with loaves and wine, every detail was of the most simple and primitive character on the Sunday morning we describe.

"Week after week have thieves, invited as such, been talked to, advised, and entreated as such, and the result is that many of their numbers have come to their spiritual guide for temporal aid to enable them to forsake their way of life. It is idle to criticise doctrine, to pass comments upon the style or taste of sermons, or to question the depth or lasting character of sudden conversions, in the face of such an announcement as this. These criminals have been assembled together by an earnest-minded, zealous man, who speaks to them in their own jargon, and illustrates his arguments by pointing out members of his flock who, now happy, and respectable, were formerly outcasts too. His hearers are first astonished, then startled, and finally alarmed. For it should be mentioned there is none of the reticence or restraint called for by refinement and prescribed by good taste in such preaching as Mr. Carter gives to his audiences. . . .

"He rouses even the opaque natures of the New Cut and Borough thieves; and he now proposes, on his health being restored, to open an establishment, within an easy distance of town, where a given number of the men and boys willing to be reclaimed by him shall be taught some useful calling or fitted for an honest trade. The first cost of such an establishment as he designs will be about £5000; and a query as to how the money would be raised, promptly received for answer, 'It is God's work, and He will provide it.' This kind of reply is by no

means an unfrequent one, for, on the congregation clustering round their preacher to shake hands and wish him speedy recovery, the answer, 'It is God's work, and He will see to it,' was given with such calm and unvarying confidence as to remind one as much of Mohammedan fatalism as Christian resignation. Carter, at all events, has no doubt either as to his mission or to the certainty of his being enabled to carry out his plans for the benefit and reformation of his fellows; and it is easy to see, from the demeanour of his disciples, that this belief in himself and cause is shared in by them."

#### RECEIVING THE HOLY GHOST.

Many will remember how the dying surgeon, in that affecting narrative, "The Victory Won," charged his wife to pray daily "O God, fill me with the Holy Ghost!"

"It is a short prayer," he added, "but it will have a long answer." Oh, struggling Christian! will you not say it too, and with all your soul and mind and strength?

You are suffering; you are weary; you are sighing for holiness. You feel that you shall never be satisfied until you can cheerfully choose God's will, rather than your own, and even rejoice in the tribulation he has appointed.

Why should you toil painfully up this hill. Difficultly, when you may have the strength of God to guide you, and make your way perfect? How must our Father's love be grieved away, if he sees you striving to fight your battles alone, when he has exhausted language in proving how full and free is the offered help of the Holy Spirit! Why not receive him into your heart, dear child of God? You keep him out—even when you are most in earnest to overcome sin—if you go about it sadly, doubtfully, and alone.

And you who long for closer union with Christ, continue your prayer and painstaking. Study still the Bible and strive to do good; but take effectual measures to make your labor successful, "Receive ye the Holy Ghost."

Does not our Saviour say these words to us as truly as he did to his early disciples? He stands, this wonderful, all-glorious Lord and King,—he "stands at the door and knocks." Holding out this last, best, all-comprehending gift, this purchase of his sufferings, he bids us receive it.

Have ye received the Holy Ghost?—*Tract Journal.*

#### THE CASKET OF PROMISES.

When a pious old slave on a Virginia plantation was asked, why he was always so sunny hearted and cheerful under his hard lot, he replied:

"Ah, massa, I always lays flat down on de promises, and den I pray straight up to my heavenly Father."

The solvency of a bank or of a government gives the value to its notes. So it is the everlasting faithfulness of God that makes a Bible promise "exceeding great and precious." Human promises are often worthless. Many a broken promise has left a broken heart. But since the world was made God has never broken a single promise made to one of his trusting children. He is not a man that he should lie. When God promises pardon to a believing penitent here, and glory hereafter, he does it in the full view of all the risks that we can possibly encounter. When he promises to take care of his children, he knows perfectly well how much it will cost him to maintain so vast and necessities a family.

Men often repent of their promises. In haste they make them, to repent at leisure. In the glow of to-day's love, or in the flush of to-day's strength they pass their word, which becomes worthless as the rags when the love has cooled, or the ability has run to water. But who ever heard of God repenting of a promise? Every one of them is "Yes in Christ and amen in him to the Glory of God."—*Evangelist.*

#### THE CHRIST.

The Christ in whom we believe, is divine, and human—God—man, "God manifest in the flesh." The Christ in whom we believe, is the Christ whose coming was predicted in the Old Testament, and whose life and death are recorded in the New Testament.

The Christ in whom we believe, provided an atonement for a world's sin, is the Saviour of all who repent of their sins and believe in him,—and the only Saviour. The Christ in whom we believe, is now living with royal power and majesty in heaven, and interceding for his people. The Christ in whom we believe, will come again to judge the world, reward his friends, and punish his enemies. This we believe. Reader, is such your faith?

We found the foregoing remarks in the *Christian Secretary*. We can heartily endorse the whole creed as the Christ in whom we believe. But there is one important omission. The Christ in whom we believe is the one to whom it is promised, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Does our contemporary believe this?—Ed.

THE IMPRECATORY PSALMS.—Many have stumbled at those Psalms in which David invokes the Divine justice on the heads of his enemies. It seems to them unchristian and unchristian for him to do so, and they find it hard to reconcile the unforgiving spirit of these prayers with David's confessed piety. But be it remembered that David was a king, ruling under the authority and in harmony with the counsel of the King of kings; and that therefore his enemies were Jehovah's enemies, arrant traitors to that kingdom which He was setting up on the earth. They were guilty of treason—the blackest crime on the criminal code. Hence when he invoked the vengeance of heaven upon them, he simply prayed that they might receive the merited doom of traitors. Have not the prayers of the pious of the land been ascending from the hearts of an outraged people, that the leaders of this heinous rebellion may receive the punishment which their base villainy deserves? Is this wrong, inhumane, unchristian? Was it inconsistent

with a Christian temper, or the principles of the gospel, to fervently pray that the miscreant who blew out the brains of our late beloved President and deprived the nation of his wise leadership might be hung by the neck until he was dead? And now that he has been shot like a dog, who mourns or thinks the rascal has got more than his deserts?

The events of the last few years, and particularly of the last few weeks, and the feelings and conduct to which they have given rise, throw some light on the imprecatory psalms, in which the theocratic king as the representative of Jehovah invokes calamity on the wicked.

## The Advent Herald.

TUESDAY, MAY 23, 1865.

JOSIAH LITCH, EDITOR.

#### THE VARIOUS VIEWS OF THE MILLENNIUM.

A note from Bro. Long in another column, requests us to give a summary of the different views of the 20th chapter of Revelation. To do full justice to the subject it will require more time and books of reference than we are able at present to command. There are few subjects on which views are so diversified as on the Millennium.

The first classification is that of pre and post-Millennialists. The former holding that the second personal advent will transpire before the introduction of the Millennium, while the latter maintain that there will be a thousand years of peace and righteousness before the Saviour appears personally in the clouds of heaven to judgment.

There is another class who hold the thousand years to be in the past. They are mostly persons who wish to rid themselves of a belief in a personal devil, maintaining that the dragon, called the devil and Satan, is the symbol of Pagan Rome; and that he was bound and cast into the bottomless pit, in the days of Constantine, when Christianity became the religion of the empire.

Then we have various shades and divisions of the two first classes.

1. The pre-Millennialists are divided on the question of the Millennial state, whether it will be a state of probation or retribution. The Adventists holding that human probation closes at the second advent of Christ and a state of retribution begins; while the Millennialists hold the Millennial period to be a probationary state in which the resurrected saints will be employed in converting the nations as well as governing them. But these again are divided in opinion, one class holding that this probationary state will continue without end, while others restrict it to the thousand years, or as some hold, 360,000 years. But whatever may be the duration or state of the world, all these classes are perfectly agreed that, 1. Christ will come personally, 2. That he will raise the dead and change and glorify the living saints, and 3. That he will here establish his throne and kingdom.

The other class sometimes for distinction sake called Millenists, hold that before the second advent of the Saviour the world is to be converted, and Satan bound or restricted in his action, and a state of universal holiness prevail for a thousand, or as some hold, 360,000 years.

These are again divided into various classes in regard to the extent of the conversion of the world. While some hold that all shall know the Lord, from the least unto the greatest, others maintain that the world will remain then as now, in a mixed condition, so that it can be truly said that the tares and wheat will grow together till the harvest, which they hold will be at the close of the Millennium, when Christ will come to judgment and the earth be consumed, the saints taken to heaven, and the wicked sent to hell, and that these will constitute the final condition of the human race. In illustration of these leading ideas we propose to give various quotations from different authors in support and illustration of their various opinions.

#### NEW SUBSCRIBERS.

Bro. Chapman is still at this good work. We are frequently in receipt of new subscribers from him. He makes it a part of his business in establishing the cause in the field of his labor, to introduce the *Advent Herald* as one of the principal means of keeping up the interest after he leaves them.

Bro. Newell, also, of St. Johnsbury, will please accept our thanks for his welcome letter, enclosing the names and money for seven new subscribers. If all our friends will but take hold of the work in this way, it would soon give us a list of subscribers which would place the paper on a solid basis. Will they not make the effort?

#### CONFERENCE AT TRENTON.

We look for a generally rally at this Conference, and expect a good meeting. Thursday, the 1st of June, is the day appointed by the President as a day of mourning on account of the death of President Lincoln. Services appropriate to the occasion will be held.

Persons going from New York will take the boat at the foot of Courtland street for Trenton, and on arriving at Trenton, go to Messiah's Church; and if they arrive at an hour when the church is not open, inquire for Mr. Ellwell.

#### THE WESTERN METHODIST PROTESTANT.

We are happy to welcome to our list of exchanges this ably conducted weekly. And most cordially do we extend the hand to our contemporary, to labor for the maintenance and extension of Gospel truth and holiness over these states and the world.

The *Western Methodist Protestant*, is published at Springfield, Ohio, and Edited by John Scott, D. D., \$2.00 per year in advance.

ported that the defense have summoned 150 witnesses, so that the trial is likely to hold out some two or three weeks longer.

# News of the Week.

## FOREIGN NEWS.

During the absence of Napoleon in Algeria, the Empress is regent and presided at a State Council on the 6th, and afterwards received the American Minister. She has written a private letter of sympathy to Mrs. Lincoln.

ITALY.—The *Italia* says Italy recognizes the Pope as the Chief of Catholicism, and will always treat with him upon religious matters, but it does not acknowledge his temporal sovereignty.

PRESIDENT LINCOLN'S DEATH.—The shock in Europe occasioned by the news of the President's assassination was little less than that felt in our own Country. Meetings of sympathy and grief have been everywhere held, at which all classes have assembled to express their respect for the deceased, and sorrow for his tragical end.

ARCHIVES OF THE CONFEDERACY.—Five tons of the Archives of the late confederacy have been captured at Charlottesville, N. C., and sent to Washington.

The Confederate Naval force at Mobile has surrendered with all their men, officers, vessels and public property.

GEN. SHERIDAN is appointed to the command of our forces in Texas, and west of the Mississippi.

NEGOTIATIONS have been held with Kirby Smith, commanding the rebel forces in Texas, for his surrender; but at last accounts he had not given his final decision.

DIABOLICAL. A torpedo was placed on the Metropolitan horse railroad in Washington street about 11 o'clock Saturday night, and when the car passed it exploded, but no one was injured by it.

THE GRAND REVIEW.—A grand review of Grant and Sherman's armies is to take place in Washington on Tuesday and Wednesday of this week. It will be the greatest spectacle of the kind ever witnessed on this continent.

Restoration of the government in Virginia. Gov. Pierpont has been recognized by the President as the governor of Va., and will at once proceed to reorganize the government by new elections of the various officers of the state. The leading and active rebels will be disfranchised.

GOV. BROWN, of Georgia, GOV. VANCE, of North Carolina, are both prisoners and will be tried for treason, as will also several other rebel governors if caught.

Gen. Kirby Smith in command of the rebel army in Texas still holds out and refuses to surrender. It is thought he has opened negotiations with Maximilian, Emperor of Mexico, for an alliance, offensive and defensive.

JEFF. DAVIS has arrived at Fortress Monroe where he will be kept till his trial which it is said will take place at Washington before the District Court of the District of Columbia.

The charge on which he is to be tried, it is reported, will be that of high treason, the greatest crime known to our laws.

ACCOUNT OF HIS ARREST. *New York, May 21.* The *Herald's* correspondence gives the particulars of the arrest of Jeff. Davis, fully confirming the official accounts already published. When the guard went to the tent, they were met by Mrs. Davis, *en dishabille*, with "Please, gentlemen, don't disturb the privacy of ladies before they have time to dress."

"All right, Madam," said the corporal, "we will wait until you have on your dress." Presently there appeared at the tent door an elderly old lady with a basket on her arm, escorted by Mrs. Davis and her sister. "Please let my mother go to the spring for some water to wash in," said Mrs. Jeff. In a pleading tone, "It strikes me your mother wears very large boots," said the guard, as he hoisted the old lady's dress with his sabre and discovered a pair of No. 13. calf skins, "and whiskers, too," said the sergeant, as he pulled the hood from her face, and lo! Jeff. Davis stood before them. A pistol was immediately placed at his ear, and he was placed in duress vile.

Only about \$8000 in specie was found with the party, though several boxes were not searched. They were brought along, however, and will be delivered to the authorities at Washington. There were papers found on the person of Postmaster General Reagan, showing that a large amount of specie had been shipped for London, which will also be delivered to the authorities by Col. Pritchard.

The latter with the prisoners immediately started for Macon. The party were all sullen, and Davis remarked to Pritchard that had they not been taken by surprise they would not have surrendered without a fight. While on the road they received a copy of the President's proclamation offering \$100,000 reward for Davis. Davis read it and trembled, and putting his hands to his side, with a groan he dropped the paper. His wife picked it up and read it aloud, when the entire party burst into tears.

The cavalcade arrived at Macon on the 13th, and soon after took a special train for Atlanta and thence for Augusta.

Stephens and Wheeler were captured by a detachment of Gen. Upton's division, and Clay and his body surrendered to Gen. Wilson at Macon.

## NEWS FROM JERUSALEM.

A letter from Jerusalem, dated Feb. 22, gives intelligence concerning the erection of dwellings for the poor and pilgrims in Jerusalem. This exhibits the increasing interest of the Jews in their ancient home and land of their fathers.

The writer says: "It affords us great joy to be able to communicate with you to-day, and we do not delay to address you on the subject of our undertaking. The statutes for the regulation of the dwellings for the poor and pilgrims in

Jerusalem are now fixed after five years of consideration, and after surmounting innumerable difficulties (of which we shall speak later in our explanations to Sec. 1.) Of the importance of such statutes in this work every one who is at all acquainted in such matters can easily judge for himself; and we hope that the great sympathy for this NATIONAL ENTERPRISE which has been manifested already, before our intentions were known formally, will increase from day to day, and that we may be able to procure these great benefits for the poor in the Holy Land who are worthy objects in a constantly increasing ratio. We now publish the statutes, with additions and explanations, with profound gratitude to our Father in heaven, who has bestowed HIS grace on this monument of JEWISH UNION; and we respectfully request all the friends of the work to communicate to us any propositions for improvement which they may deem needed, and we will notice them conscientiously.

"Sec. 1. With the help of God it has been made possible for the former and present central committee to buy from the contributions of their brethren in Germany, Holland, Hungary, Bohemia, and Moravia, a piece of ground of 55,000 square feet, on MOUNT ZION, and to build there HOUSES OF STONE, which now contain twelve dwellings, roomy and healthy, for poor Jewish families, and one room for pilgrims.

The houses of poor are designed to diminish the great misery to which most of the Jews at Jerusalem are subject, especially those who are respectable and modest, in procuring proper lodgings for their families.

The house for pilgrims is designed to furnish a temporary abode for the pilgrims who, from religious motives, intend to visit at pilgrims the Holy Land.

"Sec. 2. According to the principles of the foundation, all our Jewish brethren without exception and without difference of nationality, have the right to the benefits which the undertaking can furnish to them, and for that the property has been acquired according to the contract for all Israelites who are in Jerusalem and who will come thither. The documents about that property have been deposited with the Austrian Consul, who very kindly has undertaken the intercession with the local government.

"Sec. 2b. Private men may build tenements on a fifth part of the landed property at their own expense; but it is requisite that the parties obtain beforehand the consent of the central committee, which must also approve the plan of the building. Any one who wishes to build such a private house must file a written declaration, to be deposited with the Austrian Consul, that the central committee shall become after his death the exclusive proprietor of the building; but the central committee is authorized to treat with the builder in respect to the enterprise. The builder is in every case permitted to place in front a tablet of commemoration for all times.—*Millennial Harbinger.*"

## Correspondence.

Dear Bro. Litch—I now take the opportunity to inform you how I am getting along in the service of the Lord. I am still serving him, before whom all nations must shortly appear to give an account of their stewardship. Dear Bro. L., I feel very lonely in regard to tending meetings, because (as you know,) the preachers around here do not preach the doctrine we cherish; if they do sometimes touch the subject on the great and important doctrine, it seems to me that the sound they give before they are through, is not clear and distinct. Christ says: "Faithful and wise is that servant who gives meat in due season." The prophet Joel was commanded to "Blow the trumpet in Zion, and sound an alarm in my holy mountain." &c. Well, but if the sound is not clear and distinct, how can the people be ready for that great event? O could all those that profess to be ambassadors of Christ take hold of those important truths, and preach the "gospel of the kingdom" in the way and manner the prophets and apostles preached, a great deal more good would be done in these last days. But although I said "I feel lonesome," I am still "looking for that blessed hope, and the glorious appearing of the great God and Saviour, Jesus Christ," which hope we have as an anchor of the soul, &c. I still like the *Herald* and wish to have it continued. I remain ever yours in the Lord.

GEORGE MILLER.  
Maytown, May, 1865.

Dear Bro. Litch—I did not get time to reply to your last previous to my leaving home. I have been in this city nearly three weeks. I have spent my Sabbaths, and a good portion of my time during the week days, in speaking to the soldiers in their camps—having a wheel-barrow for my pulpit last Sabbath afternoon—and in administering to the wants of the sick, wounded and dying in the hospitals. Oh how great have been the sufferings of the thousands of brave men, the victims of rebel cruelty, and of rebel shot and shell during the last four years of terrible war! None but those who have visited battle-fields where the victims still lie bleeding, or the hospitals, just after the storm of battle, can form any idea of the extent of suffering. I deem it a duty to do what I can to ameliorate the sufferings of those brave ones who have sacrificed so much for our common country, and but for whose valor we to-day might not only be a suffering, but an oppressed people. The most strange of all the workings and overrulings of the All-wise Providence, is that our noble chieftain, under God the nation's deliverer, should himself be a victim of the demon secessionism. Three days ago I heard him speak; this morning I gazed upon the blood that oozed from the head, but nevertheless from the heart, of the then applauded, now cold victim of inhuman cruelty. The city, night before last all a glow of illumination, is now draped in mourning. Business has ceased. Men gather in groups, and converse about the sad events of the last few hours, while tears flow from the eyes of the lofty, and the voices of the strong tremble, showing the greatness of their affection

for him whose eyes are closed in death, and whose voice, from the promptings of his noble heart and head gave utterance to words of wisdom and of counsel in bygone days, now hushed and still in death. That there is a mysterious design in the permit of this atrocious crime, which has deprived the nation of her Chief Executive, is evident. That the rebel leaders, who have shed the best blood of the nation, will have meted out to them a more terrible and merited doom, is equally evident.

When the finale will come God only knows. That each succeeding year of earth's drama is being filled up with more terrific scenes than its immediate predecessor, is a fact admitted by all observers of events, and that the great and terrible day of the Lord is about to burst upon the infuriated and angry nations, is evident from the increased wickedness of earth's inhabitants; from the agitatedness of her nations, resulting in terrible wars; from the fearful tragic scenes peculiar to these times, and in places, too, where philosophy, civilization, liberty and Christianity has been the boast of the people, as well as from the fulfillment of those prophetic periods which bring us down to "the hour of his judgment."

I send you this day's *Chronicle*, narrating this fearful tragedy. Will resume my pastoral labors after Conference.

Yours truly, J. A. HEAGY.  
Washington, D. C., April 15, 1865.

Elder Josiah Litch, Dear Brother:—The *Herald* comes regularly, and is a welcome visitor. After reading its contents, I circulate it among our Sabbath school teachers. I am much indebted to Bro. Gates and yourself for this favor. Please accept my thanks for the same. Bro. Litch, I wish you would give us, through the *Herald*, an outline of the different views entertained in the Christian world concerning the millennium, or, if you please, the various interpretations made by divines on the twentieth chapter of the book of Revelation. I have never yet settled down on any one theory, and I have long wished that you or some one would present the different theories in a brief, concise, and plain manner, so that we can compare them. I think such a treatise could not but be interesting to all your readers.

Fraternally yours, A. H. LONG.

## FRIENDS SCATTERED ABROAD.

Dear Friends:—I wish to express my lasting gratitude for the many acts of kindness that I have received from the members of the Advent church in Canada West, Michigan, Indiana and Ohio, during my experience as a street preacher. May the Lord bless these beloved friends; may he care for all their wants, even as they have cared for my temporal wants. I am happy to say I am well, and happy in Jesus, for although I have been struck, kicked, egged, stoned, arrested, threatened, and once imprisoned six hours in Dayton, Ohio, the Lord has delivered me out of the hands of the ungodly. From your humble servant, the Street Preacher, I GOBLE.

I should be happy to hear from dear friends. My address will be, Harrison, Hamilton Co., Ohio.

## THE ENTRY INTO RICHMOND.

The *Christian Recorder* (the organ of the African Methodist E. Church) has a correspondent, who is the chaplain of one of the colored regiments of the Army of the James. In a recent letter to that paper, he describes the scene on that eventful morning and his own share in it: "My regiment was among the first that entered that city. I marched at the head of the column, and soon I found myself called upon by the officers and men of my regiment to make a speech, with which, of course, I readily complied. A vast multitude assembled on Broad Street, and I was aroused amid the shouts of ten thousand voices, and proclaimed for the first time in that city freedom to all mankind. After which the doors of all the slave pens were thrown open, and thousands came out shouting and praising God, and father or master Aha, as they termed him. In this mighty conglomeration I became so overcome with tears, that I could not stand up against the pressure of suchfulness of joy in my own heart. I retired to gain strength, so I lost many important topics worthy of note.

"Among the densely crowded concourse there were parents looking up children who had been sold south of this State in tribes, and husbands came for the same purpose; here and there one was singled out in the ranks, and made an effort to approach the gallant and marching soldiers, who were too obedient to break ranks.

"We continued our march as far as Camp Lee, at the extreme end of Broad Street, running westward. In camp the multitude followed, and everybody could participate in shaking the friendly but hard hands of poor slaves. Among the many broken-hearted mothers looking for their children who had been sold into Georgia, and elsewhere, was an aged woman, passing through the vast crowd of colored, inquiring for a man by the name of Garland H. White, who had been sold from her, when a small boy, and was bought by a lawyer named Robert Toombs, who lived in Georgia. Since the war has been going on, she has seen Mr. Toombs in Richmond, with troops from his State, and upon her asking him where his boy servant Garland was, he replied: 'He ran off from me at Washington, and went to Canada. I have since learned that he is living somewhere in the State of Ohio.' Some of the boys knowing that I lived in Ohio, soon found me, and said: 'Chaplain, here is a lady that wishes to see you.' I quickly turned, following the soldier until coming to a group of colored ladies, I was questioned as follows:

"What is your name, sir?"  
"My name is Garland H. White."  
"What was your mother's name?"  
"Nancy."  
"Where was you born?"  
"In Hanover County, in this State."  
"Where was you sold from?"

"From this city."  
"What was the name of the man who bought you?"  
"Robert Toombs."  
"Where did he live?"  
"In the State of Georgia."  
"Where did you leave him?"  
"At Washington."  
"Where did you go then?"  
"To Canada."  
"Where do you now live?"  
"In Ohio."

"This is your mother, Garland, whom you are now talking to, who has spent twenty years of grief about her son? I cannot express the joy I felt, at this happy meeting of my mother and other friends. But suffice to say, that God is on the side of the righteous, and will in due time reward them. I have witnessed several such scenes among the other colored regiments."

## CHECKING PERSPIRATION.

Edward Everett, the finished scholar, the accomplished diplomatist, the orator, the statesman, the patriot became overheated in testifying in a court-room, on Monday morning, went to Faneuil Hall, which was cold, sat in a draft of air until his turn came to speak; "but my hands and feet were ice, my lungs on fire. In this condition, I had to go and spend three hours in the court-room." He died in less than a week from this checking of the perspiration. It was enough to kill any man.

Professor Mitchell, the gallant soldier, and the most eloquent astronomical lecturer that has ever lived, while in a state of perspiration in yellow fever, the certain sign of recovery, left his bed, went into another room, became chilled in a moment, and died the same night!

If while perspiring, or while something warmer than usual, from exercise or a heated room, there is a sudden exposure to a still, cold air, or a raw, damp atmosphere, or to a draft, whether at an open window or door, or street-corner, an inevitable result is a violent and instantaneous closing of the pores of the skin, by which waste and impure matters, which were making their way out of the system, are compelled to seek an exit through some other channel, and break through some weaker part, not the natural one, and harm to that part is the result. The idea is presented by saying that the cold has settled in that part. To illustrate:

A lady was about getting into a small boat to cross the Delaware; but wishing first to get an orange at a fruit-stand, she ran up to the bank of the river, and on her return, to the boat found herself much heated, for it was summer; but there was a little wind on the water, and the clothing soon felt cold to her; the next morning she had a severe cold, which settled on her lungs, and within the year she died of consumption.

A stout young man working in a garden in May; feeling a little tired about noon, he sat down in the shade of the house and fell asleep; he waked up chilly; inflammation of the lungs followed, ending, after two years of great suffering, in consumption. On opening his chest, there was such an extensive decay, that the yellow matter was scooped out by the cupful.

A Boston ship-owner, while on the deck of one of his vessels, thought he would "lend a hand" in some emergency; and pulling off his coat, worked with a will, until he perspired freely, when he sat to rest awhile, enjoying the delicious breeze from the sea. On attempting to rise, found himself unable, and was so stiff in his joints, that he had to be carried home and put to bed, which he did not leave until the end of two years, when he was barely able to hobble down to the wharf on crutches.

A lady, after being unusually busy all day, found herself heated and tired toward sundown of a summer's day. She concluded she would rest herself by taking a drive to town in an open vehicle. The ride made her uncomfortably cool, but she warmed herself up by an hour's shopping, when she returned homeward; it being late in the evening, she found herself more decidedly chilly than before. At midnight she had pneumonia (inflammation of the lungs), and in three months had the ordinary symptoms of confirmed consumption.

A lady of great energy of character lost her cook and had to take her place for four days; the kitchen was warm, and there was a draft of air through it. When the work was done, warm and weary, she went to her chamber, and laid down on the bed to rest herself. This operation was repeated several times. On the fifth day she had an attack of lung fever; at the end of six months she was barely able to leave her chamber, only to find herself suffering with all the more prominent symptoms of confirmed consumption; such as quick pulse, night and morning cough, night-sweats, debility, short breath, and falling away.

A young lady rose from her bed on a November night, and leaned her arm on the cold window-sill to listen to a serenade. Next morning she had pneumonia, and suffered the horrors of asthma for the remainder of a long life.

Multitudes of women lose health and life every year, in one of two ways; by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa, without covering, and perhaps in a room without a fire; or by removing the outer clothing, and perhaps changing the dress for a more common one, as soon as they enter the house after a walk or a shopping. The rule should be invariable to go at once to a warm room and keep on all the clothing at least for five or ten minutes, until the forehead is perfectly dry. In all weathers, if you have to walk and ride on any occasion, do the riding first.—*Hall's Journal.*

THE SOVEREIGN IN SEARCH OF HEALTH.—The murder is out. The Emperor's journey to Algeria is to be made in pursuit of health, neither conquest nor glory, and with no victory in view but that over a disease which is unaccustomed to successful resistance. The Arab baths of Meskant, near Constantine, were long declared by Pelissier

to be the only remedy which could rescue the Emperor from the state of exhaustion from which he is suffering. When Morny beheld his Majesty for the last time he recalled the conversation they had both held with the General upon this subject, and the Emperor's mind vacillating before was made up on the instant. The baths of Meskant are called in the Arab by the hyperbolic name of the "Rose blossomed," in allusion to the restorative quality of the waters, celebrated all over the East for renewing the vital energy and vigor in patients ready to sink into the grave with exhaustion. The Mussulman Pashas resort to these baths from every part of Turkey and Syria, and for some time the waters conveyed, at terrific expense, to Cairo for the use of his Highness Said Pacha. For some time it was doubtful whether his Majesty would not have been despatched to Transylvania, where baths of the same description exist; but the necessity of visiting Lyons and the prospect of paying his respects to the inexorable Czarina at Nice, have fixed his determination on Meskant.—*English Paper.*

## THE COLORED PEOPLE'S MONUMENT TO ABRAHAM LINCOLN.

A movement in the right direction has been started in Washington for the object here announced,—for a monument more durable and vastly more useful than any monument of brass or granite. The project of founding an institution of learning for the race newly emancipated to so large an extent, by our late lamented President, originated by Rev. H. H. Garnet of the colored Presbyterian church in Washington, will be a most fitting tribute to the memory of that eminent man, our second Washington. At a meeting just held and numerous attended, the following resolutions on this subject, after several earnest and eloquent speeches by colored men and their friends, were unanimously adopted.

"Whereas in the inscrutable providence of the Almighty who causes the wrath of man to praise Him, the beloved and venerated father of his country, Abraham Lincoln, the late President of the United States, has fallen a martyr to American liberty.

Therefore resolved, that the colored citizens of the District of Columbia and their friends here assembled without distinction of color, do in common with the whole loyal American family deeply mourn our great national bereavement.

Resolved, that this meeting do immediately take measures for the erection of the "Colored people's National monument" to the memory of Abraham Lincoln, and that colored Americans and their friends throughout the country be invited to participate in the undertaking.

Resolved, that the proposed monument shall be a seat of learning, that it shall be of the most approved architecture, and that it shall be dedicated to God, to literature, science and the arts; and that it shall be held and appropriated for the education of freedmen and freedmen of their descendants forever.

Resolved, that the proposed Institution shall be called the "National Lincoln Monumental Institute," and that it shall be purely and forever unsectarian, and that its Board of Directors and other Officers shall be selected from every State in the Union.

Resolved, that our fellow citizens in the several States of the Union are invited to give their friendly co-operation to the monument.

Resolved, that a provisional committee be appointed by this meeting, consisting of fifteen persons, to whom shall be entrusted the formation of a society which shall be known by the name of the "National Lincoln Monumental Society."

A generous subscription considering the means of the donors was at once made, and means are to be used to bring the object before the colored people of the Union, especially soliciting dollar gifts from their men, and five, ten and twenty-five cent gifts from their women and children, so that all may participate and be interested in the undertaking. Opportunity will also be offered to their friends throughout the Union to give their tens, hundreds and thousands to endow the institution. It is confidently anticipated that Congress will not only grant them a charter, but also give them Gen. Robert E. Lee's mansion at Arlington, just over the Potomac and in sight from the city, or some other one of several confiscated estates near Washington for the site, and the beginning of the buildings requisite for the institution. This is surely a noble undertaking, and with judicious management, and a wise selection of a President and corps of Professors, it will win friends and patrons throughout the country and in England. The present is surely an auspicious time to begin such an enterprise, and seizing upon the idea of a Monument to our lamented President, will give it popularity, universal patronage and triumphal success. A variety of questions are to be considered and determined, as to the plan and working of the institution, but we trust that observation of those in existence and the counsel of friends will lead to right results, and inaugurate this urgently needed enterprise, in the wisest manner, and with a view to meet the wants of this people and the largest usefulness.

GEN. GRANT'S HOUSE IN PHILADELPHIA.—The mansion presented to Gen. Grant by the Philadelphians was thrown open for public inspection a few days since. It is located on Chestnut street, is 22 feet front by 105 deep, and four stories high, with a sandstone front. Of the interior the *Inquirer* says: "The parlor, about 17 by 40 feet, is superbly furnished, the carpets being of velvet, the furniture of walnut, and the curtains of the richest lace. The piano and all the articles of furniture in the room are in the highest style of mechanical art. Vases of an antique pattern decorate the richly-carved mantel, and an elegant clock, surmounted by a figure representing the historian, is in the centre of it. On the centre-table is a magnificent copy of the Bible."

Passing on to the dining-room, are exposed to view, on an extension-table, a silver tea set and a china dinner and tea set, together with pearl-handled knives and silver forks. A prominent figure on it is a large silver candelabra and flower-stand combined. In the dining-room is a very beautiful sideboard. The reception-room, on the second floor back, is also richly furnished. In the third story chambers the floors are covered with Brussels carpeting, and the furniture is of a superior kind. All portions of the house are furnished in the most complete manner, and when the family or the General takes possession of it, which they did the first of May, they will find in the pantry some of the substantial of life, and coal in the cellar with which to do the cooking.

The interior cost of the mansion is about fifty thousand dollars.

CHALMERS AND THE IMPOSTER.—This eminent Scotch divine was everywhere distinguished for his anxiety for the salvation of souls, and equally for his charity and love for the poor. While he was one day very busily engaged in his study a man entered, who at once propitiated him under the perplexity of an unexpected interruption, by telling him he called under great distress of mind.

"Sit down, sir; be good enough to be seated," said Chalmers, turning eagerly and full of interest from his writing table.

The visitor explained to him that he was troubled with doubts about the Divine origin of the Christian religion, and being originally questioned as to the nature of his doubts, gave among other difficulties, what is said in the Bible about Melchizedek being without father, without mother, &c. Patiently and anxiously Dr. Chalmers sought to clear away every difficulty as it was stated. Expressing himself greatly relieved in mind, and imagining that he had gained his end, "Doctor," said the visitor, "I am in great need of a little money at present, and perhaps you could help me in that way."

At once the object of his visit was seen, and a perfect tornado of indignation burst upon the deceiver, driving him in very quick retreat from the study to the street door; these words escaping among others: "Not a penny, sir, not a penny. It is too bad; and to haul in your hypocrisy upon the shoulders of Melchizedek!"

A similar incident occurred in the latter part of his life, when he was told that it was objected by some ministers, that if many churches like that at West Point were erected, it might draw away some hearers from the existing Edinburgh ministers. It created a storm of indignation.—"And for the sake," said he, "of those that would drop from this and that man's congregation, am I to let the masses live in dirt and die in darkness? Horrible! to make a rabbit-warren of human souls. Can that man believe what he preaches, who would stand by and see hundreds sink into an unprepared eternity, rather than run the risk of Mr. John Thos (spoken with an ironical drawl) or Mr. James That being lost to his congregation? There is a vast deal of spurious faith, and I see more and more the meaning of the Saviour's question, 'When the Son of Man cometh, shall He find faith on the earth?'"

MR. LINCOLN'S REMARKS ON LEAVING SPRINGFIELD FOR WASHINGTON IN 1861.

My Friends: No one not in my position can appreciate the sadness I feel at this parting. To this people I owe all that I am. Here I have lived more than a quarter of a century; here my children were born, and here one of them lies buried. I know not how soon I shall see you again. A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon whom he at all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and on the same Almighty Being I place my reliance for support; and I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain. Again I bid you an affectionate farewell.

ANECDOTE OF WASHINGTON.—William Sanderson was a captain in the Revolutionary War, under Gen. Washington. They were standing together one day engaged in conversation, when the afterwards famous Gen. Anthony Wayne rode up and joined them; and Gen. Washington said—"Gen. Wayne, how many men will it take to storm Stony Point?" Wayne's reply was—"By God, sir, I can storm it with one regiment."

Gen. Washington seemed both shocked and grieved, and without uttering a word, but with a stern and solemn countenance, turned his back upon Wayne and stood silent for a few seconds: after which he turned to Wayne and said—

"Don't say 'By God,' General, but 'With the help of God.'"

The old captain, William Sanderson, had three sons in the war of 1812-15, only one of whom survived him. That son has often heard his father tell the anecdote of Washington and Wayne.

DANIEL WEBSTER penned the following sentiment: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our mortal minds—if we imbue them with principles, with the just fear of God and of our fellow-men—we engrave on these tablets something which will brighten to all eternity."

## LETTERS RECEIVED.

Rebecca Durkee; Ebin Hurlbut; R. J. McKusick; I. H. Shipman; S. K. Baldwin; Thomas Smith; Mary J. Crosby; D. W. Fuller; Eld. S. A. Chapin; J. M. Orrick; H. A. Underwood; Horatio Graves; J. B. Eastbrook; P. K. McBurn; Rice Watson; H. F. Adams; C. Cuen; C. T. Webster; S. H. Withington; Silas G. Tyler; M. B. Czechowski; Benj. Mc-

Clary; Henry Kramers; Geo. W. Newell; Jeremiah Spear; E. Gunner; T. S. Seville; I. J. Leslie; R. R. Knowles; A. H. Long; John Pettinger; Joseph Kaylor; Geo. Miller; Geo. Hogarth; John Goble; C. Hodnett; I. H. Shipman; H. Canfield; W. D. Wright; Alfred Davis; J. Pearson; W. H. Frenwith; Elder S. Chapman, all right; Rev. John Geo. Achenbach; W. P. Stratton.

ELDER S. CHAPMAN.—We credit our subscribers now as they pay, by giving the date to which they pay on their paper, instead of the number. For instance—David E. Jones pays to 1 May 66. Martin Steffe pays to 1 May 66. Then we acknowledge the letter, and if all is not right, notice it.

## CANADA EAST AND VERMONT CONFERENCE.

This Conference will be held (D. V.) in Richmond, Vt., commencing Tuesday evening, June 20th, at six o'clock, when a sermon from the president, Elder S. W. Thurber, may be expected. The meetings will continue over the Sabbath. As a business session will be held Wednesday A. M. it is desirable there should be a full attendance at the commencement. There will probably be two essays or sermons each day. Let the state of our churches be reported by letter; let delegates be duly appointed; and let all our brethren and sisters make an effort to attend. Come, praying earnestly for the blessing of God to rest upon us, and the friends in Richmond will do what they can to sustain the meetings. J. M. ORRICK, Secy. of Conf.

## A. E. A. CONFERENCE.

I have received information that the church in Waterbury, Vt., wish the next session of the Conference held in that place. Will the members of the committee on appointing the place please correspond with me on the Subject? I. H. SHIPMAN, Chairman of Com.

HALF FARE.—Elder Canfield writes us that he has secured half fare tickets over the Vt. Central R. R., if held at Waterbury.—Ed.

## NEW HAMPSHIRE QUARTERLY CONFERENCE.

The third quarterly session of the N. H. State Conference will be held in Sunapee, N. H., (South meeting house) commencing June 1st at 1 o'clock P. M., and continue over the following Lord's day. We hope prayer will go up to God, that this meeting will prove a great blessing to people in this part of the state. A. W. SIBLY, Sec.

## SCHOOL WANTED.

A young lady, a graduate of the Salem Normal School, with the best testimonials and some successful experience, would like a situation as a teacher. Address B. D. Haskell, Box 1000, Haverhill, Mass.

## MESSIANIAN CONFERENCE OF PA.

This Conference will be held at Trenton, N. J., commencing Wednesday, May 31, at 10 o'clock, A. M. J. LITCH, Pres. D. I. ROBINSON, Sec.

The order of exercises will be as follows: Opening day at 10 A. M. Organization for business.

11 A. M. Annual Introductory Sermon, Eld. J. A. Heagy. Substitute, Eld. M. L. Jackson.

2 P. M. Business meeting.

## Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'"—Acts 20: 35.

S. K. Baldwin,	\$13.00
C. H. Bennis,	13.00
Mrs. S. N. Nichols,	13.00
Lacey G. Ford,	5.00
Peter Parady,	8.00
Geo. Dickley,	5.00
Maria Scott,	5.00
S. Prior,	13.00
S. Goff,	13.00
G. Phelps,	13.00
Horace Newton,	13.00
D. Bosworth,	13.00
F. Gunner,	11.00
G. C. Arms,	13.00
Anthony Pearce,	12.50
E. Swartz,	12.50
W. H. Swartz,	12.50
M. A. Frank,	
L. White,	
D. E. Wetherbee,	13.00
M. A. Doyle,	
Geo. Fisher,	
Ruth S. Case,	
W. W. Hawkins,	
Maria West,	
Joseph Clough,	3.00

## DONATIONS FOR EXTRA EXPENSES OF HERALD.

G. W. Newell,	1.75
W. Ide, yearly A. M. A.,	2.00
Eliza Ide, yearly A. M. A.,	2.00
J. Brewster Cleveland,	2.75
Mrs. D. Hunt,	1.00
Lyman Lawrence,	1.00
Mrs. D. Taylor,	1.00
Wm. C. Smith,	1.00
My Thomas,	1.00
Elizabeth Loder,	1.00
A Friend of the Herald,	1.00
S. G. Allen,	2.50
A Friend,	10.00
James Craigie,	1.00
Amos Fox,	2.00
Mrs. Emma Fox,	1.00
Lewis G. Ingles,	3.00
J. A. Reed, for various objects,	47.80
Geo. Wise,	1.00
Elley A. Holden,	1.00
Collyer Snow,	1.00
Mrs. H. K. Knight,	1.00
Mrs. M. Van Dusen,	1.00
A Friend, for various objects,	32.00
O. B. Fenner,	2.00
Wm. Troup,	1.00
J. E. Hastings,	50
John Schutt,	50
David Davis,	1.00
S. J. Rogers,	50
James Kitteridge,	50
Wm. Woodworth,	1.00
A Friend,	5.00
E. Williams,	1.00
E. Tyler,	1.00
S. Blanchard,	1.00
A Friend in Ill.,	1.00
W. G. Bliss,	2.00
S. R. Beebe, for various objects,	4.00
H. Hayes,	1.00
Mrs. R. Boone,	1.00
A Friend at L.,	5.00
Exchange on money from C. W.,	18.70
John Cochrane,	2.25
Thomas Gascard,	5.00
Mrs. Jane Templeton,	5.50
Thomas Watson,	5.00
Exchange on sterling bill in payment for the Herald for England and Scotland,	37.50
Thomas G. Stetson,	1.00
Hope, for the poor,	2.00
H. M. C.,	1.00
Anonymous, for various objects,	3.00
C. L. Aldrich,	75
Thomas Freeman,	50
Geo. Tully,	50
John Gray,	1.00
Jacob Shearer,	10.00
N. A. Holton,	1.50
B. P. S., to send Herald to poor ministers of the Advent faith,	6.00
Mrs. Lucius Lawrence,	1.00
S. H. Fiske,	50
Agnes Rose,	1.00
Dr. M. Helm,	1.00
Mrs. S. Wicker,	50
James Holden,	2.00
Chancy Brockway,	50
Joseph Morris,	45
Sarah A. Coburn,	1.00
Alfreda Welden,	1.00
Phineas Rose,	1.00
Lucy M. Chamberlain,	10.00
Millie M. Colby,	4.00
Anna J. Colby, for various objects,	20.00
A. C. Geer,	50
John Cummings,	1.00
Lucy Holmes,	1.00
Wm. Still,	5.00
Mrs. Carrie M. Bosworth, for Life Membership in A. M. A.,	25.00
D. Bosworth,	2.00
Joseph Clough,	5.00
E. Johnson, for A. M. A.,	25.00
E. Johnson, to send Herald to poor, 3.89	
Eliah Sprague,	1.00
Mrs. Ann Winter,	1.00
N. L. Withington,	50
Ansel Jennie,	50
L. N. Watkins,	1.00
Mrs. Mary J. Otis,	1.33
H. Graves,	1.00
Geo. Miller,	50

## DONATIONS

FOR BOOKS AND TRACTS.

"To do good and communicate forgot not, for with such sacrifices God is well pleased."—Heb. 13: 16.

B. D. Haskell,	\$5.00
Joseph Dockum,	3.00
W. S. Howden,	2.00
S. B. Daniels,	25
A widow's mite,	1.00
D. T. Taylor,	50
J. Brewster,	2.75
Mrs. D. Hunt,	1.00
D. T. Taylor,	50
J. E. Hastings,	1.00

## DONATIONS

For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

B. H. Osborne,	\$300.00
S. K. Baldwin,	25.00
D. Bosworth,	25.00
J. L. Clapp,	5.00
Collection at Providence,	71.00
Collection at S. Natick,	10.75
E. C. Drew,	1.00
North Attleboro' Church,	\$17.17
Rachel Crampton,	3.00
Thayer Lumber,	1.00
Wm. M. Bullock,	1.00
Eliza Clark,	1.00
A. F. Ober,	1.00
Wm. Dyche,	2.00
Clarissa Stone,	75
Mrs. M. H.,	2.00
Mrs. W. H.,	2.00
L. Robins,	2.00
M. Yoder,	2.00
Josiah Vose,	1.00
Jacob Cady,	2.00
A Friend,	2.00
J. L. Clapp,	2.50
O. B. Fenner,	5.00
Isaac Jackson,	50
G. Ogden,	50
R. W. Liscomb,	50
Church at Richmond, Vt.,	17.00
B. F. Loder,	5.00
C. N. Norris,	88
M. Fuller,	3.00
D. Chatterton,	5.00

## The Family Circle.

HUNTING ELEPHANTS IN AFRICA.

It is quite an event for some of you to see even a single elephant in a caravan; but in Africa, which is one of their homes, they frequently associate in large droves, and are hunted for their tusks, which, you know, are ivory. The fetish doctors, a sort of religious teachers, pretend to marvellous power over them; they hire the help of some of this class of men.

The elephant, when undisturbed, is slow in his movements; there is also a kind of vine to which he has a strong antipathy, and which he will not break through, unless greatly frightened. When the people, therefore, learn where a troop of these animals are feeding, they as quickly as possible surround them with this vine, thus enclosing a space of twenty or thirty acres. As soon as this is done hundreds of men with all despatch run a fence round where the vines have been drawn, six or eight feet high, made of poles and stakes, and strengthened by lashing it to trees, wherever this is possible, and bracing it on the outside. A host of men, women, and children now guard this night and day, with fires, dogs, and guns. But the elephant is strong, and sometimes very fierce, and it would be at the peril of their lives for the natives to venture into this enclosure and attack one. This makes them proceed very cautiously, so as not to provoke or even alarm the huge monsters. Some cut down the bushes, and gently drive the elephants from place to place; others scatter plantains into which poison has been put, where they would be sure to find them. These they eat, for they are fond of them; and as the poison works they soon become too weak to harm those who approach near enough to shoot them. At the same time as this is going on, the fetish doctors are busily practising their charms and ceremonies; and the superstitious people believe that it is by means of these that the elephants are taken.

A missionary who was eight miles up the Gaboon, river, had heard a great deal about the feats of these doctors; and it being announced one day that a troop of elephants was surrounded, he went to spy out what was done. "They have three elephants enclosed," he was told. "But I want to see them," he replied. "You say that the fetish doctor has power to call them from the jungle; let him do it." "The fetish doctor has gone for more poison," was the reply, "but he will soon be back." So the missionary was obliged to wait. It was drawing toward night, and he was getting impatient. At length they yielded to his wishes, and went to the other side of the bush, to drive the elephants out where he could see them; but no elephant came. The sun was now set, and he went home without having witnessed an exhibition of the power of the fetish doctor or seen an elephant.

A few days after the elephants escaped. What excuse did the conjurers make for not having secured them? They said that somebody had envied the people their good fortune in surrounding the elephants, and so had come by night, and told them to break away, and go to some other place and be killed. The people believed it was so, and did not complain of their loss, though they had given large sums to these men for their help. A poor, blinded people, are they not, and more easily led to their destruction than the elephants? Do they not need the gospel to enlighten them?—*Youth's Dayspring*.

**MINISTERIAL INCIDENT.**—A young minister, just after leaving college, felt that he must have a revival among the people to whom he was sent to labor. But all his efforts to arouse his people failed, and many irreligious persons refused to attend the house of God. At length he decided to go to a neglected and semi-heathen school district and hold a protracted meeting. He rode through the place before night, and gave out the appointment for preaching that evening. Day after day the meetings continued and souls were converted, and a deep interest awakened all around. On the following Sabbath about thirty were added to the congregation, and among them ten or twelve converts. The old professors were astonished, and followed the preacher the next week to the meetings, and were effectually aroused, and the work spread gloriously. Let the ministers who are so troubled go, and do likewise.

**A HORSE IN SPECTACLES.**—The Philadelphia *North American* says: "A well-known resident of the Twenty-second Ward has an old family horse, that for twenty years has done him service. The animal has always received the tenderest care—is in good condition and vigor, and can perform the duty required of him as well as many a roadster of but half his years. For some time past the quadruped evinced a tendency to stumble, and to strain his sight at objects close to him, in a manner that set the kind-hearted owner to devising a remedy. The gentleman judged the animal by his own case, and satisfied himself, that with a pair of spectacles, he would do as well as in his prime. An optician ground to order a pair of pebble glasses, about the size of the object glasses of a large-sized long-

nette. They were fixed in a frame over the horse's eyes. That animal is now a horse in spectacles, and not an elderly gentleman ever showed greater appreciation of the convenience. When in the stable, the spectacles are removed. One day a servant man driving the horse forgot the perils of the question. The horse very plainly indicated the deficiency before he had gone the first quarter of a mile up the lane on which the stable is situated. We saw the sick animal jogging up York road recently with his glasses on, looking as contented and jolly as his excellent owner."

## DOCTRINE IN THE SUNDAY SCHOOL.

Let no teacher in our Sunday Schools be afraid to teach the doctrines of the Bible. Let them be impressed upon the minds of the children as soon as possible. If the children of our Sunday Schools are to become intelligent Christians, they must have, in some good degree, a knowledge of the teachings of the Bible. Some of these are the fall and its consequences; the immortality of the soul; salvation by faith in Jesus, the "Lamb of God, who taketh away the sin of the world;" forgiveness; conversion; holiness, with the duties of the Christian, as well as his comforts and hopes.

The mind in childhood is more easily impressed than in later years, and very young persons can, with ordinary diligence on the part of the teacher, be enabled to understand quite clearly all these doctrines. This understanding can also be stamped with the fact—which should be enforced upon the minds of the children—the Bible says so. To do this work, teachers must be students of God's Word. An ignorant, careless teacher in the Sunday School, with a class of boys or girls waiting for instruction, is as much out of place as an ignorant, careless preacher in the pulpit.

Teachers, study the Bible, and let your classes have the benefit of your labor.—*Western Christian Advocate*.

Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not, if trouble comes upon you; keep up your spirits, though the day be a dark one.

## AMOUNT SUBSCRIBED FOR THE WESTERN TENT.

Elder H. H. James,	\$5.00
J. Sawyer,	5.00
A. Duran,	5.00
W. P. Woodworth,	25.00
J. Morris,	5.00
Geo. Mindel,	3.00
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A. Brown,	10.00
Sarah A. Coburn,	1.00
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## For Sale at this Office.

Memoirs of Miller,	\$1.00	20 cts
Time of the End,	1.00	20
The Christian Lyre,	75	12
Voices of the Church,	80	16
Saints Inheritance,	75	12
Baxter's Napoleons,	75	12
Messiah's Throne,	75	12
Spiritualism versus Christianity,	75	16
Night of Weeping,	50	8
Zethar, a Poem, by B. D. Haskell,	75	12
Bound Tracts, Second Volume,	25	8
Ten Virgins, by Seiss,	75	12
Great Confederation,	15	
Historical Prefigurations of the Kingdom,	6	2

**HOWE & STEVENS' FAMILY DYE COLORS.** THE FAMILY DYE COLORS manufactured by these well known chemists, HOWE & STEVENS, 260 Broadway, are in general demand throughout the country. This is just what might be expected, when the beauty, permanence and general excellence of the dyes is considered. They are not less economical than excellent; can readily be used by every family; in a few hours any material or garment can be colored to any hue desired, and in a style not equalled by any dyeing establishment in the land. The demand for the Family Dyes is constantly increasing. Once tried they become indispensable.

47 AND 49 SUMMER STREET, MAY 9, 1865. *Carpeting!* Closing out of Stock! The undersigned, in anticipation of a change in business, beg to announce their determination to close out their entire stock of Carpeting, Oil Cloths, Mattings, &c., within the next few days, and in order to effect this end, they will offer for each inducement to purchasers, either in the trade or at retail, as cannot fail of its accomplishment.

The stock comprises an extensive assortment of rich, medium and low priced Goods in the newest and choicest styles, which, combined with the inducements that will be offered in prices, they flatter themselves will afford the utmost satisfaction to customers, and effect a speedy sale. JOHN H. PRAY, SONS & CO.

**CARPETINGS!** Closing-out Sale. The store of the undersigned being leased to another party, they are compelled to close out their entire stock at once. This comprises the most extensive and varied assortment of Carpetings, Oil Cloths, Mattings, &c., etc., in the market, and will be offered at a great sacrifice to effect a speedy sale. JOHN H. PRAY, SONS & CO., 47 and 49 Summer Street.

**BURRIS CARPETS** AT \$2.50. 100 pieces marked down to close. Excellent goods, and very desirable. JOHN H. PRAY, SONS & CO., 47 and 49 Summer Street.

**STRAW MATTINGS VERY LOW!** 200 rolls White and Check Straw Mattings, slightly damaged, selling at 50 cents per yard, by JOHN H. PRAY, SONS & CO., 47 and 49 Summer Street.

**VELVET AND TAPESTRY CARPETS**, from the best English and Home Manufacturers, comprising new and elegant styles, offering very low to close, by JOHN H. PRAY, SONS & CO., 47 and 49 Summer Street.

**OIL CLOTH CARPETS**, CHEAP. 150 to 200 pieces of yard wide Oil Cloths, selling at 1-2 cents, by JOHN H. PRAY, SONS & CO., 47 and 49 Summer Street.

**INGRAIN CARPETS** at 75 cents; Linen Dutch do, at 50 cts. Closing out sale. JOHN H. PRAY, SONS & CO., 47 and 49 Summer Street.

## Advertisements.

**MRS. M. G. BROWN'S GREAT METAPHYSICAL DISCOVERY, FOR DEAFNESS.** NOISES IN THE HEAD, DISCHARGES FROM THE EAR, CATARRH, Neuralgia, Rheumatism, Asthma, Scrofula, Bronchial Affection, Throat Difficulties, Diseased Lungs, Loss of Hair, Dyspepsia, Enlargement of the Liver, Diseases of the Kidneys, Constipation, Gravel, Piles, Insanity, Fits, Paralysis, Rush of the Blood to the Head.

With all and every disease, which infests the human body, cured effectually by

**MRS. M. G. BROWN'S METAPHYSICAL DISCOVERY.** PRICE \$6 00.

OFFICES—No. 410 Arch Street, Philadelphia, No. 14 West Street, New York, No. 18 Pemberton Street, Boston, and No. 42 Monument St. Baltimore.

Read the following Remarkable Certificate, with Affidavit.

Oxford, January 20, 1865.  
Mrs. M. G. Brown—Madame, I have been to the city several times, but had not time to call. I have got entirely well, and under God I owe it to you. My right ear I have not heard any for a number of years. I can now hear some with it. My left ear, the hearing left it just after harvest; in this way I took a dizziness in my head, so I could not work, accompanied with a ringing noise in my ears. I was so bad that I could not hear without they would halloo at the top of their voices. I first got a prescription from a physician, which consisted of almond oil and something else (I cannot tell what). I also tried almond oil alone, but it did me no good; then I got some Homoeopathic Medicine, but with the same effect. I then tried old women's cures with the same result. I went to Philadelphia, put myself under the care of a celebrated Auroist, he bored my ears with instruments, and ran others up my nostrils, for five weeks, and ended by charging me out of twenty dollars (\$25), and that was all the benefit I received from him. I then saw one of your advertisements; I got the Metaphysical Discovery, used not more than half of it, and have recovered my hearing, which I had lost for years.

Affirmed and subscribed to before me, this 31st day of March, A. D. 1865.

WM. S. FULTON, Justice of the Peace.

The above certificate is but one out of many which can be seen by sending for a circular. The celebrated POOR RICHARDS' EYE WATER, \$1.50 per bottle, small size do. 50 cts. Celebrated SCALP RENOVATOR \$1.50. The above medicines are packed for dispatch to any destination on receipt of the price.

MRS. M. G. BROWN is now at 18 PEMBERTON SQUARE.

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## WISTAR'S BALSAM.

WISTAR'S BALSAM OF WILD CHERRY

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IS ONE OF THE OLDEST AND MOST RE-

LIABLE REMEDIES IN THE WORLD

FOR THE CURE OF

Coughs, Colds, Sore Throat,

Hoarseness, Whooping Cough,

Influenza, Croup,

AND ALL

PULMONARY COMPLAINTS.

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The Vindication. A Reply to the Charge that the Doctrine of the Advent is Detrimental to Missionary and Christian effort. 4 pages, 40 cts.

Does the Soul Live in Death? 4 pages, 40 cts.

Published for the Messianian Tract Committee. A plain statement of New Testament teaching.

**BRO. A. BROWN IN THE WEST.**  
Bro. Brown writes us that he is about to make a tour in Illinois where he intends spending some time in preaching the gospel of the kingdom. Bro. B. is an old laborer in this cause, and will do good. He wants to devote himself to bringing sinners to Christ. Will friends in the State of Illinois, who wish his labors please write him at once. He will hold out-door meetings or in-door as circumstances present. And let all remember that the laborer is worthy of his hire.

Bro. B. will receive subscriptions and payments for the *Herald* and *Visitor*. His address is PIKE, IOWA.

## News of the Week.

### INDICTMENT OF JEFF DAVIS.

The Grand Jury of Washington, District of Columbia, have found a true bill against Jeff Davis for High Treason, which will of course fix his trial in that city before the United States criminal court. It is believed that his trial will come off at an early day. The public regard him more than any other living man as the originator, prosecutor, and leader of this rebellion; and hold him responsible for the horrid treatment of our starved prisoners, and for the loss of life and property in the South. The conspiracy trials are progressing slowly, and are not likely to end for a week or two yet. O'Laughlin is likely to establish his innocence.

### THE REBELLION DEAD!

**[OFFICIAL.]**  
WAR DEPARTMENT,  
Washington, May 27th.  
To Major General Dix:  
A dispatch from Gen. Canby, dated at New Orleans 26th inst., states that arrangements for the surrender of the rebel forces in the trans-Mississippi Department have been concluded. They include the men and material of the army and navy.

(Signed) EDWIN M. STANTON,  
Secretary of War.

The War Department has just issued an order directing that in all cases of sentences by military tribunals of imprisonment during the war the same be remitted and the prisoners be discharged. The Adjutant General is ordered to carry this order into immediate effect.

A letter from Fortress Monroe, in speaking of the imprisonment of Jeff. Davis, says his cell is furnished very plain and scant, consisting of a cot bedstead and three chairs. Neither knife nor fork is permitted the prisoner, for manifest and prudential reasons, and he is forced to manipulate his food in the most primitive manner. Although the cell is bare of furniture, it is not of company. One officer and two soldiers remain in the cell continually with the prisoner. In fact they are locked in with him. In another part of the casement, forming as it were an ante-room to the cell of Davis, there are continually waiting four private soldiers and a commissioned officer. These five are locked into the vestibule from the outside by the officer of the day, who retains all the keys; thus the guards on duty within the casement are imprisoned with their important charge.

It appears to be understood to-day that Davis will be brought to trial on the indictment found against him by the Grand Jury of this District. It is true that he has been placed in irons. The reason for this is said to be an attempt at suicide. Col. Pritchard, the captor of Davis, says he did not know of any reward being offered at the time of the capture of Davis and his party.

### ITALY.

It is no longer doubtful that the Italian people have resolved to form themselves into a nation of freemen. In order to rescue their finances from bankruptcy, thousands of communities have entered into a noble rivalry, and anticipated the payment of their taxes for 1865. Officers of the army and navy, imitating the example of their King, have voluntarily renounced their large incomes. Large sums, which have been usually spent in illuminations and banquets, have been given to the townships for the poor. The Minister of Public Works, instead of employing the money voted for the accommodation of the government in its capital in purchasing palatial residences, has saved it by purchasing upon some of the huge convents, conservatories, and retreats of Florence. The government has found itself strong enough to close many of the priestly seminaries, and quietly eject four professors from the University of Bologna, who refused to take the oath of allegiance. . . . Huge meetings of the working classes are held for the purpose of debating all kinds of questions, professional, religious and political. . . . The Encyclical is the jest and butt of the comic journals. . . . The press of Tuscany, of Lombardy, and of Naples, insists that the only way to settle the quarrel between the Papacy and the freedom of the civil government, is the entire separation of Church and State. . . . Truly the morning has dawned for Italy.—*Christian World*.

### MASON & HAMLIN'S CABINET ORGANS.

It is perhaps not drawing too strong a

comparison to say that these instruments are as decided and essential improvements over the old-fashioned melodeon—as are the concert grand pianos of to-day, over the spinnet or harpsichord of a century since. Musical critics seemed to be unable to find language strong enough with which to condemn the melodeon, and they seem to be at almost the other extreme of their wish—to select words which shall do justice to the excellence of the Cabinet Organ. The instrument has rapidly won its way to a respected position in the church, family, school and concert-room.

### SIGNS OF THE TIMES.

The divinely inspired record informs us that the approaching end of the present dispensation, will be marked, by juvenile depravity, and abounding iniquity.

The cases of juvenile depravity and moral obliquity are so common, that but few give any heed to them as signs pointing to the end. One could hardly read the moral condition of society in the days just prior to the flood, and the destruction of Sodom, without feeling that these times are pregnant with moral evil, as sure precursors of the last impending vial of wrath that is to be poured upon the guilty leaders of the awfully vile and prodigal who compose so large a part of the present generation.

I wish here to introduce, the interesting report of the Superintendent of our public Schools, the Rev. Mr. Leach.

"To the School Committee of the City of Providence:  
Gentlemen—It is fitting in this sad hour of our nation's grief to endeavor to trace the origin of the dire calamities that have befallen us, and to ascertain what connection they may have had with a false or defective system of education.

At first view it has seemed impossible to account for a rebellion so causeless and of such fearful magnitude in an age so enlightened as the present—a rebellion unparalleled for ferocity in the darkest ages of the world's history; Pagan Greece and Rome would have shrunk with horror from the savage barbarity that has characterized this treasonable warfare. But a more careful examination into the social and civil condition of the revolted States discloses the prime cause of all our woes—Slavery, the curse of man, has covered our nation in sackcloth and filled our homes with mourning.

It is this accursed institution that has blighted the fairest portion of our land. Its influence is seen and felt in every member of the body politic. It has changed and modified all the relations of life. It has degraded labor and established an indolent pleasure-seeking aristocracy. It has divided society into distinct classes, separating them by almost impassable barriers, thus rendering universal and popular education wholly impracticable. In the training of the young, their moral nature has been almost entirely ignored and the culture of the heart and conscience sadly neglected. By one class intellectual refinement and courtly etiquette have been regarded among the noblest virtues. The laws of chivalry have often been established for the laws of God, and the skillful use of the bowie-knife and the revolver has been a passport to the best society, and deemed the highest accomplishment of a gentleman.

A high moral and Christian culture are utterly impossible amid the abominations of slavery. It is but solemn mockery when they are universally violated with impunity. How can children be taught to love their neighbors as themselves, when their neighbors' dearest rights are taken from them and trampled in the dust?

How can they be taught to do to others as they would that they should do to them, when those who teach these sacred truths hold others in cruel bondage, and treat them but little better than the brutes? How can they be made to understand, and to feel that without purity, both in heart and life, there can be no moral virtue whatever; when the violation of every social tie is ignored, and the vilest debaucheries, sanctioned by practice, if not by law, are constantly before their eyes?

Had the youth of the revolted States enjoyed the privileges of a wise and generous culture—had they been taught to fear God, to obey his laws, and to respect all the rights of man—had they been trained from early childhood to revere the eternal principles of righteousness, justice and purity—had they been taught to believe that the wicked shall not go unpunished, but that sooner or later a righteous retribution awaits all evil doers—this most infernal rebellion would never have cursed our land.

Whilst we deplore the awful scourge that has been brought upon us by the institution of slavery, let us now rejoice that this blighting curse is forever removed.

May we not in this hour of our trial learn a lesson of wisdom which should lead us to examine more carefully and rigidly, our own system of education; to ascertain whether there may not be inept evils with which we are threatened. Does not the efficiency and excellence of our schools, in the estimation of many, depend more upon the extent and thoroughness of the pupils in the different branches of study than upon their pure and elevated character? and are we not in danger of giving too much prominence to intellectual culture to the neglect of moral?

If we would shield our youth against the evils with which they are surrounded, we must begin in early childhood. It is then truth makes the deepest and most indelible impression; before the poison of bad examples has been infused into the heart; before the understanding has been blinded by prejudice, perverted by false opinions or enslaved by scepticism. Unless, this precious season is rightly improved, we cannot reasonably expect in manhood the mature fruits of patriotism and virtue.

It is to be feared that we are gradually becoming an irreligious people—that infidelity, scepticism and immorality are increasing on every side—that the elements of disorder, anarchy and ruin are gathering their forces

for a fearful contest. Our only hope, our only safety, is in the redemptive power of education—moral, Christian, intellectual education—a perfect and harmonious development of the entire man. No narrow or partial culture will suffice. It must be as broad as man's sphere of duty. It must not only be a safeguard and shield against all temptations, but it must possess a vital power to control the passions and propensities of a fallen nature. It must embrace every known duty, social, civil and religious.

The present age is fraught with peculiar dangers. Many of the evils of war continue after the return of peace. A familiarity with the scenes of the battle fields and the debasing and demoralizing influence of camp life, have a tendency to blunt the moral sensibility of our youth by rendering less odious every species of wickedness. To guard against this, a new duty is imposed upon all who are entrusted with the nurture and care of the young. Parents, teachers and the friends of humanity, should unite in persevering efforts to stay the new tide of evil which is threatening our land. All the means and agencies that a Divine Providence has placed in our hands, to invigorate the intellect and to quicken the sensibilities of the heart, should be employed. No higher duty can be conceived. No more responsible trust can men assume.

There is also danger from another source. Much of the popular and current literature of the day, which is being devoured by the young with great avidity, contains an insidious poison of impurity and infidelity. This is now vitiating the public taste, lowering the high tone of moral purity, and fast corrupting the nation's heart. There is another class of publications which are being widely but stealthily circulated of the very vilest character; these have a debasing and demoralizing influence on the minds of the young which cannot be described. They are furnishing food and stimulants for the very worst passions which are often excited into a whirlwind of fury that no human person can contrast. They are sowing broadcast the seeds of wickedness, which will as certainly as harvest follows seed time in the natural world, produce a harvest of crime which we must sooner or later reap.

This report I have presented as a stimulus to be more constant and diligent in training our children in the faith we cherish, that they may with us be prepared to escape all the evils that are coming on the earth, and finally to stand before the Son of man.

### TRUE HAPPINESS.

In the creation of man God designed his happiness. The capacity with which he was endowed, and his silent aspirations indicate this design. All desire happiness, and pursue it with avidity and perseverance. But it must be admitted that the human mind is so perverted in its tendency that happiness is sought in a variety of ways in which it cannot be found. True happiness is an object well worthy of our pursuit; but many appear satisfied with the shadow without the substance, while others employ their time in the pursuit of empty phantoms, which must end in disappointment. One seeks for happiness in worldly honor; another in ephemeral pleasures; a third in emolument—if they could succeed in becoming rich they have concluded that their cup of happiness would be full; a fourth in sensuality. All are in pursuit of one object; that is, happiness. And though the roads are diverse, yet they all expect to arrive at the same result without a failure. The delusive spell enchants them, and, if once disappointed, again they renew their efforts, and are sanguine of success. But what is happiness? Is it a permanent or momentary pleasure? Can it be found in the ephemeral things of time, or in communion with infinite excellence? Where shall we ascertain the truth among such a diversity of opinions? We answer, our guide is infallible; by this we learn, as well as by experience, that true happiness can only be found in union and fellowship with the Supreme Divinity. Man is so constituted in his spiritual essence that he can only be happy when he dwells in union with the Divine Mind. When that union is severed unhappiness is sure to follow. Then, seek not for happiness in golden toys or earthly splendor! Seek not your inheritance in the empty bubbles of a day! But seek it where it may be found, in union and fellowship with Deity! O fountain of everlasting blessedness; exhaustless fountain of perfect bliss! Here we may drink and feel perennial delights—delights never found in sordid dust! Seek for pure, untarnished gold in mansions bright above—for golden crowns of life—yea, seek to become an heir of heaven's eternal King, and reign in the imperial courts of royalty divine! And thus allied to God thou shalt possess intrinsic happiness in time, and that which is perfect and imperishable in eternity.—*Pittsburgh Ohio Adv.*

### OUR NEW PRESIDENT.

Wide circulation having been given to the report of the inebriated condition of Andrew Johnson, when he was installed into the office of Vice President of the United States, the following statement of the circumstances of the case will be read with great satisfaction. It is taken from an editorial in *The Sunday School Times*, of the 29th ult., and to those who are acquainted with the character of the editors of that paper, no assurance need be given that they have carefully investigated the subject, and expressed their conscientious judgment. They say:

"None of our readers will have forgotten the painful fact connected with the inauguration ceremony on the 4th of March. We felt deeply humiliated, and expressed ourselves accordingly. The burden laid upon the nation's heart by the assassination of President Lincoln was not lightened by the recollection of the fact referred to. It added consternation to sorrow; and it has doubtless led many, as it has led ourselves, to inquire more carefully and fully into the state of the case. What we desire to say for ourselves, and feel bound to say, is that we have obtained direct, explicit, and unimpeachable

evidence that the transgression on the 4th of March was altogether an isolated and exceptional act; that a severe diarrhoea threatened to prevent the attendance of the Vice President upon the inauguration ceremony, and that medical advisers administered the brandy which produced the disastrous result. One thing is evident. If Mr. Johnson had been a drunkard, or a habitual drinker of intoxicating liquors he would not have been, intoxicated, by the potions administered on that occasion. The overthrow could have occurred to no one who was not himself a sober man; and we have it from gentlemen who know the President intimately, and who have known him for years, and who have been and are his bitter political opponents, that he is, and has always been a man of temperate habits. We deem it not improper to state further, that, during the last week, in response to an invitation to take a glass of wine, Mr. Johnson replied that he had made a firm resolve that no intoxicating liquor should pass his lips so long as he remained President of the United States. This was told us by a late member of the United States Senate, who had it directly from the gentleman himself to whom the refusal was given.

"The brief addresses made by Mr. Johnson to the delegations who have waited upon him, show him to be a man of clear, well-settled views, remarkably self-poised, and one who can hold the helm of State with a firm and steady hand. He is the first Southern politician of note who has identified himself with the free, white laborer of the Southern States. It may be that this is his special virtue—the creation in that region of an independent, self-respecting middle-class, which we take to be the chief desideratum in every well organized society, as it has certainly been heretofore the great defect in Southern society.

"Greatly as we deplore the foul murder of our wise and good President, we do not regard the event as an unmitigated disaster. We have full confidence as ever that our public affairs will be administered wisely, firmly, and successfully; and we shall not be surprised if, before the close of the year, our new President shall have almost to the same extent as Mr. Lincoln, a controlling sway over the affections and the judgments of the great mass of the people."

### MASS ARMY AND THEIR MOVEMENTS.

There have been vast armies and grand movements in ancient times. Here is a record of some of them:

Sennacherib, the Bible tells us, lost in a single night 185,000 by the destroying angel.

The city of Thebes had a hundred gates, and could send out at each gate 10,000 fighting men and 200 chariots, in all 1,000,000 men and 2000 chariots.

The army of Tereah, King of Ethiopia, consisted of 1,000,000 men and 300 chariots of war.

Sesostris, King of Egypt, led against his enemies 600,000 men, 24,000 cavalry, and 27 scythed armed chariots; 1491 before Christ.

Hannibal went from Carthage, and landed near Palermo. He had a fleet of 2000 ships and 3000 small vessels, and a land force of 300,000 men. At the battle in which he was defeated, 150,000 were slain.

Ninus, the Assyrian King, about 2200 years before Christ, led against the Bactrians an army of 1,700,000 foot, 1,700,000 horses, and 16,000 chariots armed with scythes.

Semiramis employed 2,000,000 men in building Babylon. She took 100,000 prisoners at the Indus and sank 1000 boats.

A short time after the taking of Babylon, the forces of Cyrus consisted of 600,000 foot, 120,000 horses, and 2000 chariots armed with scythes.

An army of Cambyses, 50,000 strong was buried up in the desert sands of Africa by a south wind.

When Xerxes arrived at Thermopylae, his land and sea forces amounted to 2,414,610, exclusive of servants, eunuchs, women, sutlers, etc., in all numbering 5,283,220. So says Herodotus, Plutarch and Isocrates.

The army of Artaxerxes before the battle of Cunaxa amounted to about 1,200,000.

Ten thousand horses, and 100,000 foot fell on the fatal field of Issus.

When Jerusalem was taken by Titus, 1,100,000 perished in various ways.

The army of Tamerlane is said to have amounted to 1,600,000, and that of his antagonist, Bajazet, 1,400,000.—*Zion's Herald*.

### ABRAHAM LINCOLN.

The Rev. E. Owen Simpson, in his admiring sermon on President Lincoln speaks as follows:

"When I say that Mr. Lincoln was a good man, I utter the sentiment of every person in this church—of the millions who, during the past two weeks, have wept over his memory and untimely death. I touch a chord which, with lightning flash, electrifies the soul of a nation; a chord which finds a response in every heart, even the heart of his bitterest enemy. Our sense of his goodness is intensified by knowing that he was a man of prayer. When first leaving his home in Illinois, to enter upon his duties as President, he said to his friends: 'I leave you with the request that you pray for me.' His request was granted; millions prayed for him. Many an unknown, silent prayer has moved the heavens and brought down the Almighty's arm to cover him in the battle for the right. And in the goodness of Mr. Lincoln we find his potency. What was it in his character and actions that has bowed the heart of the nation even as the heart of one man? What power was it in him that has caused all the people to weep? It was not his towering intellect, nor his great learning, but it was his great goodness. This it was that made him the mighty conqueror in death. This it was that made the first Washington immortal; this it is, that is now immortalizing the memory of the second Washington. Oh, that we may all learn the power of goodness! That our present Chief Magistrate may administer strict justice tempered with communion with the God of

nations; that we as a people may learn thus to deal with our neighbor, learn thus to conquer our own rebellious hearts against God, against our country, against our neighbor. For this and this alone will, as in the case of our late President, bring a man peace and public favor at the end.

### HOW THEY CURE FISH ON THE CAPE.

Early one morning I walked into a fish-house near our hotel, where three or four men were engaged in trundling out the pickled fish on barrows and spreading them to dry. They told me that a vessel had lately come in from the Banks with forty-four thousand codfish. Timothy Dwight says that, just before he arrived at Provincetown, a schooner came in from the Great Bank with fifty-six thousand fish, almost one thousand five hundred quintals, taken in a single voyage; the main deck being, on her return, eight inches under water in calm weather. The cod in this fish-house, just out of the pickle, lay packed several feet deep, and three or four men stood on them in cowhide boots, pitching them on the barrows with an instrument which had a single iron point. One young man, who, chewed tobacco, spat on the fish repeatedly. Well, sir, thought I, when that elder man sees you, he will speak to you. But presently I saw the older man do the same thing. It reminded me of the figs of Smyrna. "How long does it take to cure these fish?" I asked. "Two good drying days, sir," was the answer. I walked across the street again into the hotel to breakfast, and mine host asked if I would take "hashed fish or beans." I took beans, though they never were a favorite dish of mine. I found next summer that this was still the only alternative proposed here, and the landlord was still ringing the changes on these two words. In the former dish there was a remarkable proportion of fish. As you travel inland, the potato predominates. It chanced that I did not taste fresh fish of any kind on the Cape, and I was assured that they were not so much used, there as in the country. That is where they are cured, and where, sometimes, travellers are cured of eating them.—*Therapy*.

### NOBLE TESTIMONY.

A City Point Correspondent of the Universalist says: "The theology of the Christian Commission as presented through its preachers here to the soldiers, is decidedly stern, fierce, fiery. It is entirely undiluted with liberal thought. Its cardinal doctrines are total depravity, vicarious atonement, endless punishment. These are not hinted at, alluded to, taught by implication, but form the substance and the burden of their discourses. They are assumed as true, and preached as though nothing had ever been said or written against them."

This speaks well for the Agents of the commission; and we rejoice in the facts here stated. The tendency of the age is, to dilute the gospel. And we honor the men who in this time serving age dare to speak God's word without fear. What if these doctrines have been controverted; they still remain in the Bible.

RELIGIOUS PAPERS.—There are but few laymen in the Church who do not patronize the secular and political press. But more than one half of the membership of our churches do not take a weekly religious paper. The secular is taken on the score of economy. It costs less than the religious paper. The matter of Christian principle and duty, with reference to themselves and their families, does not come into their ideas of economy. One of two things must be inferred—either the secular journal is the more congenial companion, or the man's religion is of a very small type. Within my own sphere of observation are three classes of professing Christians. One class are readers as well as patrons of some weekly religious journal. Another class is composed of those who are not able to pay for a weekly religious paper. A third class is composed of those who have the means, but lack the disposition—too small and penurious to provide for themselves or families the nutriment of religious growth. The second class has but few in number. The third class is larger than either.

Their relative worth in the Church and to the Church is plain to be seen. Upon the first class devolves almost the entire work of the whole. Were it not for the first one, church-meetings would be such only in name; benevolence, a principle revealed but not practiced, and faith dead for lack of works. Such religious economists rent the cheapest pews if any—subscribe the smallest sums, if any, for the Gospel at home or abroad—take the cheapest paper without reference to its real value—attend the fewest meetings—do the least praying—are the least reliable and furnish more grumbling than all others put together.—*N. Y. Evangelist*.

### EACH HAS HIS WORK.

All men cannot work in the same way. "There are diversities of operations." Upon the face of a watch you may see an illustration of my meaning. In that small space you have three workers; there is the second-pointer performing rapid revolutions; there is the minute-pointer going at a greatly reduced speed, and there is the hour-pointer tardier still. Now, any one unacquainted with the mechanism of a watch, would conclude that the busy little second-pointer was doing all the work; it is clicking away at sixty times the speed of the minute-pointer, and as for the hour-hand, that seems to be doing no work at all. You can see in a moment that the first is busy, and in a short time you will see the second stir; but you must wait still longer to assure yourself of the motion of the third. So it is in the Church. There are active, fussy men, appear to be doing the work of the whole community; and others slower still. But can we do without the minute and hour-pointers? The noisy second-hand might go round its little circle forever, without telling the world the true time. We should be thankful for all kinds of work-

ers. The silent, steady hour-hand need not envy its noisy little colleague. Each man must fill the measure of his capacity. Your business is to do your allotted work so as to meet the approbation of the Master.

THE CHURCHES IN RICHMOND.—A correspondent of the *Presbyterian* writes from Richmond, since its occupation by the Union armies:

"All the churches are uninjured, except the one formerly in connection with the New School Assembly, of which the Rev. Charles H. Reed, D. D. is pastor. This gentleman was temporarily absent from the city on the Sabbath of evacuation. On returning, he was met with the sad news that his library and sermons had perished in the flames, his study being in the church building. Dr. Hoge, of the Presbyterian, and Dr. Duncan, of the Methodist Church, elected to go with the army, still uniting their fortunes with those of the Confederacy.

"Of the five religious weeklies, and the several special papers issued for Sabbath schools and soldiers, the *Christian Observer* is the only one spared. The Presbyterian Board of Publication for the Southern General Assembly lost all its presses, types and publications. It had received a large quantity of the issues of the Board of our own Church, and of the American Tract Society, all of which were found in the different depots in the South at the opening of the war, and was about to distribute them among the Confederate soldiers when the fire came. The loss of this Board will not be easily repaired, for many of the churches are impoverished, and will for years be unable to contribute largely to the support of such enterprises."

The *Presbyterian Banner* says: "The Rev. Dr. Leyburn, formerly one of the editors of the *Presbyterian*, has been for some time Secretary of the Southern Presbyterian Publishing Department with its headquarters at Richmond. He is now in that city, and is said to have lost all property, and to have passed through great sorrows."

THE FLAG AND THE CROSS.—In the Senate of the United States, in the year 1862, Mr. Johnson now president of the United States, gave expression to sentiments which we have peculiar pleasure in repeating:

But let us go on; let us encourage the army and navy; let us vote the men and the means necessary to vitalize and bring into requisition the enforcing and coercive power of the government; let us crush out the rebellion, and anxiously look forward to the day—God grant it may come soon—when that baleful comet of fire and blood which now hovers over this distracted people may be chased away by the benignant star of peace. Let us look forward to the time when we can take the flag, that glorious flag of our country, and nail it below the cross, and then let wave as it waved in the old time, and let us gather around it, and inscribe as our motto, "Liberty and Union, one and inseparable, now and forever." Let us gather around it, and while it hangs floating beneath the cross, let us exclaim: "Christ first, our country next." Oh, how greatly rejoiced I should be to see the dove returning to the ark with the olive leaf, indicating that land was found, and that the mighty waters had abated. I trust the time will soon come when we can do as they did in olden times, when the stars sang together in the morning, and all creation proclaimed the glory of God. Then let us do our duty in the Senate and in the councils of the nation, and thereby stimulate our brave officers and soldiers to do theirs in the field.

### THE LAST INDIAN CONVERTED.—REV. G. E. STONG, South Natick, Mass., in a letter published in *The Home Missionary*, says:

"I am happy to be able to report that we have, the past year, seen more fruits of our labors than during any previous year of the life of our church. Our congregations have not increased materially in size, if at all, and no unusual means have been employed, yet during the fall and winter several persons have been awakened and brought, we trust, to a saving knowledge of Jesus. Most of these persons are young, although four or five are of middle age. Among the cases of special interest is that of the only remaining Indian of the Natick tribe. After days and weeks of doubt and distress, she can now say in faith, 'My Lord and my God.' Among those in Heaven who have, as we believe, rejoiced over this penitent one, I think that JOHN ELIOT must have been foremost. The last one of the nation for whom he labored with such apostolic zeal, has been gathered in. On his dying bed, Eliot said: 'There is a dark cloud resting upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work when I am dead.' This prayer has now, after a lapse of nearly one hundred and eighty years, been answered for the last time; and I think of him who offered it as striking anew his praise, as tidings were brought of this one 'who was lost and is found.'"

DEPTH OF COAL BEDS.—Heath's mine in Virginia is represented to contain a coal bed fifty feet in thickness. A coal bed near Wilkesbarre, Pa., is said to be twenty-five feet thick; at Mauch Chunk is a coal bed forty to fifty feet deep; and in the basin of the Schuylkill are fifty alternate seams of coal, twenty-five of which are more than three feet in thickness. In Nova Scotia is a coal formation fourteen hundred feet deep, and containing seventy-five alternate layers of coal. The Whitehaven coal mine, in England, has been worked twelve hundred feet deep, and extended a mile under the sea; and the Newcastle coal mine in the same country, has been worked to the depth of fifteen hundred feet, and bored to a similar additional depth, without finding the bottom of the coal measure.—*Miner's Journal*.

THE TONGUE.—We do not know who it was that said the following quaint, smart things about the tongue, though they sound very much like the old preachers of King James' time. The words are worth remembering:

"Go lend a lion by a single hair, stand up an eagle to the sky to peck out a star, scoop up the thunder, and quench a flaming city with one widow's tears; if thou couldst do these, yet the tongue can no man tame. 'We allow the tongue salt, not pepper; let it be well seasoned, but not too hot.' It is a little member—little in quantity, but great in iniquity. 'What it hath lost in the thickness, it hath got in the quickness.'"

### THE NEWSPAPER APPRECIATED.

Without my newspaper, life would narrow itself to the small limits of my personal experiences, and humanity be compressed into the ten or fifteen people I mix with. Now, I refuse to accept this. I have not a sixpence in consols, but I want to know how they stand. I was never—I never in all likelihood shall be—in Japan; but I have an intense curiosity to know what our troops did at Yokohama. I deplore the people who suffered by that railroad smash; and I sympathize with the newly-married couple so beautifully depicted in the *Illustrated*, as they drove off in a chaise and four, the bald old gent at the hall door waving them a last adieu. I like the letters of the correspondents, with their little grievances about unpunctual trains, or some unwarrantable omissions in the liturgy. I even like the people who chronicle the rainfall, and record little facts about the mildness of the season. As for the advertisements, I regard them as the glass and mirror of the age. Show me but one page of the *Advertiser* of any country, and I can give myself a view of a sketch of the current civilization of the period. What glimpses of rare interiors do we gain by these brief paragraphs! How full of suggestiveness and of story are they!—*Blackwood's Magazine*.

### RUBBER CEMENT.

Pure virgin rubber a piece the size of a walnut, cut up as fine as yarn, the finer the better; put in a pint or twenty ounce bottle; add one pint of Benzine free from oil. Let it stand a few days, shaking occasionally and it will become thick as honey, and cement leather straps, shoe soles, backs of books, etc. drying in a few minutes. If too thin add rubber; if too thick add benzine. Keep the bottle closed.—*Scientific American*.

### WORMS AND CATERPILLARS.

If they are not destroyed your fruit will be. A few drops of Kerosene oil will kill a whole nest of them. Apply it in any way you please, but be sure you do it at once. The smell of it kills them.

### CANADA EAST AND VERMONT CONFERENCE.

This Conference will be held (D. V.) in Richmond, Vt., commencing Tuesday evening, June 20th, at six o'clock, when a sermon from the president, Elder S. W. Thurbur, may be expected. The meetings will continue over the Sabbath. As a business session will be held Wednesday A. M. it is desirable there should be a full attendance at the commencement. There will probably be two essays or sermons each day. Let the state of our churches be reported by letter; let delegates be duly appointed; and let all our brethren and sisters make an effort to attend. Come, praying earnestly for the blessing of God to rest upon us, and the friends in Richmond will do what they can to sustain the meetings. J. M. ORROCK, Sec'y. of Conf.

### LETTERS RECEIVED.

J. M. Orrock; Lebbus Drew; Mrs. C. A. White; J. Pearson; Richard R. Hill; Mrs. Isaac Bell; H. P. Butterick, sent 26th; Joseph Burker; A. Dickson; Jonathan Howard; W. B. Orris; A. Pearce; Thomas Dewhurst; Thomas C. Barber; W. P. Stratton; James Best; W. D. Henry; Emmanuel P. Zimmerman; Jacob M. Engle; D. Bosworth.

### TO CORRESPONDENTS.

MARY JANE ROBERTS.—Your husband did not call at the office, and we know nothing of him. But will try to find out where he is, if living.

The *Visitor* goes to Ireland.

JACOB M. ENGLE.—40 *Visitors* for three months will be \$2.00.

RICHARD R. HILL.—Your money was received and credited.

J. M. ORROCK.—We are pushing "Jerusalem in Gloom and Glory," as fast as possible; will try and have it at Richmond at Conference.

### A. E. A. CONFERENCE.

I have received information, that the church in Waterbury, Vt., wish the next session of the Conference held in that place. Will the members of this committee on appointing the place please correspond with me on the Subject.

### HALF FARE.—ELDER CANFIELD writes us that he has secured half fare tickets over the Vt. Central R. R., if held at Waterbury—Ed.

### To Subscribers.



# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

you out also as it speth out the nations that were before you." vs. 26-28. And when upwards of eight centuries had passed away, and the sins of the wicked and idolatrous Israelites, wicked and idolatrous, despite of all warning, were about to be visited upon them, and they were to be plucked off the good land, the prophet Jeremiah mournfully exclaims: "Thus saith the Lord of hosts, Consider ye and call for the mourning women that they may come, and for the cunning women that they may come; and let them make haste and take up a wailing for us that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out." Jer. 9: 17-19.

Unto whom much is given, from them much will be required, and we need not therefore feel surprised that the Lord expected great things of the highly-favored Israelites, or that he threatened them with the most condign punishment, if they departed from his ways. But it is very remarkable to observe, that among the many punishments, and they are very many, which are denounced against them, that of being plucked off from the land and scattered among the heathen, occupies a remarkably prominent place. It is difficult for us to realize the magnitude of this punishment. To any people exile is a severe trial, but to the Jews it was peculiarly so, for not only their national existence, but their social habits and religious observances were dependent upon their possession of their country. When the power of the Church of Rome was at its height, an interdiction laid upon any kingdom by the Pope, was felt to be a dire infliction, for their religious worship was suspended, the crosses were thrown down, the churches were shut up and the land being believed to be under the judgments of God was overspread by a universal gloom. Such and so great was the effect of the forcible separation of the Jews from their country. There could be no worship, for it could only be conducted in Jerusalem: there could be no morning and evening sacrifice, for it could only be conducted in the temple; the joyful feasts which three times in the year gathered together the tribes of the Lord to the testimony of Israel, could no longer be observed, and thus the stated and official connection of the people with God was necessarily broken off. When we consider the vast influence which the religion of a people exercises over them, we are enabled to form some conception of the effect which forcible exile from the promised land would exercise upon the mind of a Jew, and in some measure to enter into the feelings of Moses, when, in rehearsing the law to the assembled Hebrews, and warning them against the direful consequences that would ensue if they departed from it, he exclaims with solemn and majestic emphasis: "I call heaven and earth to witness against you this day that ye shall soon utterly perish from off the land whither ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen whither the Lord shall lead you. Deut. 4: 26, 27.

Again, and with equal emphasis, he says at another place. "See I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whether thou goest to possess it. But if thine heart turn away, so that thou wilt not hear but shall be drawn away from the Lord thy God, and shalt serve them, I denounce unto you this day that ye shall surely perish, and that you shall not prolong your days upon the land whither thou goest over Jordan to possess it. I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing, therefore choose life, that thou and thy seed may live." Deut. 30: 15-19.

These solemn warnings were disregarded, and so wrath came upon them to the uttermost, "And the Lord drove them out of their land in anger, and in wrath, and in great indignation, and cast them into another land as it is this day."

But this singular aptitude, so to speak, of this marvellous land, for casting out its inhabitants, did not terminate with the final expulsion of the Jews by the Emperor Hadrian, nor indeed has it yet terminated. The same causes which operated in driving out the Canaanites, Chaldeans, Persians, Greeks, Syrians and Jews, continued to operate for centuries, and ensured the expulsion of Romans, Saracens, Crusaders and a host of other nations, and will ultimately ensure that of its present possessors, the Turks. Each of these people conquered and possessed the land, but none of them were able to retain it. Even as the Canaanites were subdued by the sword of Joshua, so were these nations subdued by each other's swords, and in their turn driven forth. The "now sure word of prophecy" sheds a measure of light upon this terrible peculiarity of this mysterious land for destroying and "vomiting out its in-

habitants" in what is spoken by the mouth of the prophet Ezekiel. Speaking of the restoration of Israel and apostrophizing the land says, "Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and shalt no more henceforth bereave them of men." Ezek. 36: 12. What a commentary do these words, uttered upwards of eight hundred years after the time of the conquest of Canaan, furnish upon the solemn warning of Moses already quoted, that if they rebelled against Jehovah, they would utterly perish from off the land, and would utterly be destroyed. They did rebel, and so the land "bereaved them of men," and its thirsty soil was drenched with the blood of countless millions of its inhabitants. From the death of Joshua and the elders that over-lived him, down to the time of the Emperor Hadrian, a period of upwards of fifteen hundred years, the land was desolated by an almost uninterrupted succession of foreign wars or domestic commotions, many of which were of the most destructive character, and the great cause of which was ever the same, that the children of Israel forsook the Lord their God. During all that long period the land continued to bereave its inhabitants of men until at last, unable to endure their intolerable wickedness, it spued them forth even as it spued the nations that were before them. But a glorious period is yet to come, when the ransomed of the Lord shall return with songs and everlasting joy upon their heads, and when their much loved land will bereave them of men no more.

But it was not the children of Israel alone whom the land bereaved. Other nations also shared in the same calamity, and the bones of myriads of strangers are scattered over its surface. Mark the words of the prophet when he foretells the advent of a better day. "Thus saith the Lord God, Because they say unto you, Thou land devouredst up men and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shall thou bear the reproach of the heathen any more, neither shall thy nations fall any more, saith the Lord God." Ezek. 36: 13-15. What a fearful description is this: "Thou land devouredst up men and hast bereaved thy nations." Was it true? To the very letter. Some countries, such for example, as Belgium, have from their positions, often been a bone of contention between greater powers, and their fields have been liberally watered with the blood of contending hosts, but in no country under the canopy of heaven was this more frequently the case than in the land of Palestine. There the sword has been bathed in blood, there the soil has been made fat with the carcasses of the slain, there every hill and every valley has been whitened with the bones of dead men. It has ever been an object of desire among the nations who have fiercely contended for its possession either with its lawful owners, or with each other, and in so doing, have shed blood in torrents. So many battles have been fought upon the great plain of Esdraelon, by so many different nationalities, that it has received the name of the battle-field of nations.

Some of the many wars that have been waged in the country have been of the most bloody and desolating character. That between the Jews and the Romans, and those of the Crusades may be specified as among the worst. The war with Titus cost the Romans vast sacrifices: that with Hadrian was even more bloody. It was customary with the Roman Emperors at the close of any war to send intelligence of the event to the Senate, and the common form of salutation was the expression of a wish that the Senate was well, with the addition, "I and the army are well." When, however, Hadrian intimated the successful termination of the Jewish war, the latter clause was omitted. So desperate had been the resistance of the Jews that they had inflicted the most tremendous loss upon their conquerors ere they succumbed, and so resolute was Hadrian to prevent these formidable foes from drawing to a head again, that he not only plucked them from their land, but enacted a law making it death for any of them to come within fifty miles of it.

The wars of the Crusades when in the graphic language of Anna Comnena, "Europe was torn from its foundations, and precipitated upon Asia," were of an equally ruthless and still bloodier character, inasmuch as they lasted longer. The desperate valor of the Jews, intensified although it was by the fiercest fanaticism, was no match for the whole might of the Roman Empire, and so after a brief but terrible struggle, they were compelled to succumb. But the armies of the Crusaders were drawn from every country in Europe, and succeeded each other like waves of the sea. As fast therefore as one was destroyed it was succeeded by another, to be destroyed in its turn only to be succeeded by a third. The stern fanaticism of the Crusade was thus brought into almost constant collision with the fiery fanaticism of the Mahomedan, and the result was that the land for which they contended with such inveterate animosity, devoured up men by hundreds of thousands and bereaved many nations. For nearly two hundred years, the

terrible contest continued to desolate the land, and when at last it ceased, "a mournful silence," says the historian Gibbon, "reigned along those shores that had so long resounded with the world's debate."

That silence will not long remain unbroken. The Eastern question, that political puzzle of the day, is only delayed, not settled. The Gordian knot can only be cut with the sword, and so ere long, contending hosts will again meet on the great battle-field of nations and deal death one upon the other. Again shall the land which has so often devoured men, once more resound with the clash of arms and be soaked with human blood. Jerusalem will be trodden down of the Gentiles until the times of the Gentiles be fulfilled, and the land will continue to bereave the nations of men, until the Lord shall seek out his sheep and deliver them out of all places where they have been scattered in the cloudy and dark day, and until they are gathered together into their own land, and upon the high mountains of Israel shall their fold be.

But why does the land thus vomit out its inhabitants? Is it not to make room for a people that shall be holiness unto the Lord?

"I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS."

'Tis not what in myself I see,  
That makes me fear the wrong and flee,  
But, Lord, 'tis what I view of thee.

'Tis not that sin is base and mean,  
Polluting where its touch hath been,  
That makes me hate the thing unclean,—

But, 'tis thy purity that shows  
How evil, vile, and viler grows,  
Till sin exceeds my worst of woes.

The blind man groping in the night  
No sense of beauty has, or light;  
Nor dreams how sunshine may be bright—

So, till thy righteousness arise  
Upon my veiled and darkened skies,  
Truth waxes no glory to my eyes.

My heart is cold, and faint would prove  
How Christ the hardness can remove,  
It cannot till I feel thy love.

But if thy character divine  
Before my vision stand and shine,  
It conquers all this heart of mine.

'Tis not what in myself I see,  
That makes me hope or fear from thee,  
But, Lord, 'tis what thou art to me.

Tract Journal.

BLUNDERS OF GEOLOGISTS.

Continued.

A greater commotion among geologists has been produced by the discovery of the connecting link between a well-defined geological stratum and the human historic period. This link had long been missing, and had long been sought in vain. It was known that fossils are now in process of formation in the thermal springs, and in limestone and coral formations; and that flints have been found containing embedded coins of no very distant date, and even bolts and anchors bearing the stamp of existing firms; but either these reefs bore the air of reeconomy, or these flints were detached formations, for which no certainty of any geological era would have been claimed. No human remains have, till quite recently, been found in any well-defined geological stratum of the tertiary period; and of these, until this discovery, none could be connected, even approximately, with any definite historical era.

Antiquaries and geologists had, indeed, found buried in the borders of lake shores, and in the kitchen dunghills of Celtic and pre-Celtic tribes, various implements of stone, bronze, and iron; on which they have written edifying volumes of the wars and conquests, and civilizations and emigrations of the men of the stone period, the bronze era, and the iron age; but whether these races were contemporary, like the Mexican, Indian and Spanish belligerents of our own continent; or whether the European lake-men had degenerated to the use of bone and stone weapons, like our African bushmen, while their more settled and civilized mother nation retained the use of iron; or whether the primeval savage had progressed upwards, from stone to brass and iron, could not be determined by the data. Every man suited the facts to his own theory; and the believers in the Development notion claimed them as evidences of slow progress, and proofs of the vast antiquity of the human race. The more moderate were content with about sixty thousand years, while the others would have hundreds of thousands. Lyell demands a thousand centuries for the peopling of America. On the other hand, theologians deemed it their duty to prove from the Bible that man has been only six thousand years on the earth, and that the race of Adam were its first, and only, rational tenants.

Now, before looking at the geological state of the case, we wish to premise two remarks on its theological aspect. The fact is, that the chronology of our earth and of man, as prefixed to the column of marginal references in our family Bibles, is no part of Scripture, having been compiled originally by unknown hands and revised, it is said, by Archbishop Usher, and admitted in some points to be erroneous. Many modern chronologers prefer what is called the Septuagint chronology, which adds one thousand four hundred years to the period between

the birth of Christ and the creation of Adam. But this is only the smallest of the errors of a chronology which gives the date A.M., or year of the world, some four thousand years only before Christ; assuming, not only without Scripture warrant, but directly contrary to the whole tenor of Scripture, that man is of nearly the same age as the earth. If there be anything plain on the face of the Bible, it is that man is but a recent visitor to this earth; and that our race is but as yesterday compared with the everlasting hills. The bold presumption of attempting to fix a date for that "beginning" in which God created the heavens and the earth, becomes apparent, when we reflect that as the last promontory jutting into the ocean of past eternity, the Eternal Word knows nothing more expansive to the powers of the human soul in the process of educating it to some idea of the immensity of His duration, than to lead us on, step by step, through the geological ages (Prov. viii.) up to the "beginning," when He appointed "the foundations of the earth," and then giving the sublime declaration, "In the beginning was the Word, and the Word was with God, and the Word was God." Nor is there any more rebuke of the presumption of the race of Adam than the demand, "Where wast thou when I laid the foundations of the earth?" "Our days are as a handbreadth," "a shadow," "we are of yesterday," are the Scripture ideas of man's brief residence here. But the ancient earth reaches as far back into the years of the eternal as human imagination can travel: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

The second preliminary observation is, that of the vast period intervening between that "beginning" in which the Word began to exert His creating power, and the period in which He formed man from the dust of the ground, after preparing the surface of a portion of the earth for his abode, the Bible gives us no history, nor professes to give any.

There can be no doubt of the fact, that there is a steady increase of evidence for the occurrence of great geological changes during the human period; but there has hitherto been very little from geologists to show definitely whether we should consider these changes as recent, or man as ancient. The prejudices of a geologist are in favor of long periods; but we must treat the matter logically.

The peat-bog evidence of the Danish kitchen dunghills, and of the Swiss Lake flints, does not amount to any great proof of the antiquity of their owners; though Lyell, on the authority of Sternstrup, states that the peat-bogs are at least four thousand years old, and may be four times as much. To this, however, we need only oppose the facts stated in the xlv. chapter of his "Principles"—that in half a century after the overthrow of a forest near Lochbroom, in Ross-shire, Scotland, the inhabitants dug peat out of the bog which grew on its remains; that in Hatfield Moss, in Yorkshire, England, Roman roads have been found covered with eight feet of peat; and that the most of the European peat is no older than Julius Caesar. But we add, on the authority of the *Quarterly Review*, (October 1863, p. 194,) that a coin of Gordian has been found thirty feet deep in peat at Gunningen; and a boat loaded with bricks in the lowest layer of peat in the valley of the Somme. Moore's experiments on the growth of Irish bogs show that twenty-five feet in a century is the probable rate of growth of peat.

But the immense antiquity of these bogs has been argued from the discovery of fir, oak, and beech trees in them, the roots of the stumps above each other in the order named; from which it is inferred that a forest of fir grew, and flourished, and fell, and then a forest of oak, and then one of beech, each probably occupying a millennium. But the existence of a small portion of the ancient forest on the estate of the Earl of Arran shows that this was not the case: but that then, as now, the various species were contemporaneous, or nearly so. By gradual growth, bog matter accumulates round the roots of the older trees, seeds of others fall on it, and their roots grow over the first tier of roots; and so on up to the present surface, while the primeval monarchs are still standing.

The evidence of the antiquity of man from the occurrence of his remains in bone-caves in connection with those of extinct animals, is of two kinds; one drawn from the place, and the other from the company.

It is alleged that these caves have experienced several changes of level, and other geological revolutions since man inhabited them. In one instance, the entrance of the cave is forty or fifty feet above the present surface of the valley, and now inaccessible to hyenas: it is supposed it was formerly nearer to a level with the adjacent valley. If such were the case, however, a change of level is no proof of a great lapse of time. Such changes are of very recent occurrence, and are in fact, as we shall by and by see, now going on before our eyes. The remains of a whale, and a deer's-horn harpoon, were found in Drummond Moss, seven miles above Stirling bridge, and twenty miles from

any place where a whale could now, by any possibility, be harpooned, showing that not many centuries have elapsed since that part of Scotland emerged from the sea; for deer's horn does not last for an indefinite period. Lyell shows that similar changes have taken place in the submergence and emergence of the temple of Serapis since the Christian era.

To be continued.

THE GLORY OF THE ADVENT.

If I read the word aright, and it is honest to admit that there is much room for difference of opinion here, the day will come when the Lord Jesus will descend from heaven with a shout, with the trumpet of the archangel and the voice of God. Some think that this descent of the Lord will be post-millennial—that is, after the thousand years of his reign. I cannot think so. I conceive that the advent will be pre-millennial; that he will come first; and then will come the millennium as the result of his personal reign upon earth. But whether or not, this much is the fact, that Christ will suddenly come, come to reign, and come to judge the earth in righteousness. Now, at that time those of us who are alive and remain, shall have no preference over them that sleep. It is true "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Christ will bring with him those who sleep in him. They are now in that state which is called sleep; that is a state of hollowed rest, tranquility, and enjoyment: but they shall come with him. Lo, he comes with ten thousand of his saints. Then, from beds of dust and silent clay their bodies shall wake up; the very bodies that were put into the tomb shall rise with life. I say the very bodies; and it is not necessary that there should be the very same particles of matter. My body is the same body that it was ten years ago; yet I am told, and I believe it, that there is not a particle of matter in my body now that was in it ten years ago; and yet its identity is not disturbed thereby. Protect the germ, as God doubtless will, the life-germ of the seed corn which you sow in the earth—protect that, and you have protected identity; and though when we rise it will not be as flesh and blood, "for flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption;" yet it shall be the same body, for all bodies are not the same bodies, for there are bodies celestial and bodies terrestrial; and the glory is not the same; for there is the glory of the sun, the glory of the moon, and of the stars. So I may have the same body, the same for identity, and yet as to its constituent elements, and especially as to its qualities of weakness, mortality, and corruption, it may be as distinct and changed as light is distinct and changed from darkness.

Oh, my brethren, let this be an assured truth to us that we do not put the body into the grave to lose it. Watts is right when he says,

"Corruption, earth and worms  
Do but refine this flesh."

We put the body there as the chemist puts gold into the furnace; it shall come out the same as to its gold, but the dross shall be left behind. All that was precious in the fabric shall remain; that which was corruptible, defiled, sinful, shall have passed away.

According to our belief the soul will then return to the body. There will be a joyful meeting. Soul and body often quarrel here; but they are always loath to part, which proves how true is the wedlock between them: but what a happy meeting it will be, when there will be no more jars between this husband and wife, when the soul and body shall be merged together in the perfection of union. Then, whatever may be the splendor of Christ will be the splendor of his people. Our bodies shall be like unto his glorious body, and we ourselves shall be like him.

"It doth not yet appear  
How great we must be made;  
But when we see our Saviour here,  
We shall be like our Head."

Will he reign? We shall reign with him. Will he judge the earth? "Know ye not that ye shall judge angels." "The saints shall judge the world." Will he be ruler over cities? He will make us ruler over many cities. All the splendor and triumph, and victory and shouting, we shall have a share in; and when the grand *Hallel!* shall go up from earth, and land, and sea, and from the depths that are under the earth, our tongue shall swell the tremendous chorus, and our ear shall be a partaker of the ever-blessed harmony. Let us not fear. "Whom he justified, them he also glorified;" both in the sense of giving their disembodied spirits joy, and giving the soul and body power to reign with him.

Well, and what then? Then cometh the end; when he shall have delivered up the kingdom to God, even the Father, when the mediatorial dispensation shall be finished, what then? Will the earth be renovated and fitted up anew as a new heaven and a new earth? Will that new Jerusalem that is to come down at the coming of Christ, be

the future abode of saints? We do not know, and we do not care one whit. This much we know, that we shall be forever with the Lord. With Christ shall be the heaven of believers forever, according to the Lord's own prayer, "Father, will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

If I might very hastily divide this glory into its constituent elements, I think I should say it means perfect rest. "There remaineth, therefore, a rest for the people of God;" life in its fullest sense; life with emphasis; eternal life; nearness to God; closeness to the Divine heart; a sense of his love shed abroad in all its fullness; likeness to Christ; fullness of communion with him; abundance of the Spirit of God, being filled with all the fulness of God; an excess of joy; a perpetual influx of delight; perfection of holiness; no stain nor thought of sin; perfect submission to the divine will; a delight and acquiescence in, and conformity to, that will; absorption as it were into God, the creature still the creature, but filled with the Creator to the brim; serenity caused by a sense of safety; continuance of heavenly service; an intense satisfaction in serving God day and night; bliss in the society of perfect spirits and glorified angels; delight in the retrospect of the past, delight in the enjoyment of the present, and in the prospect of the future; something ever new and evermore the same; a delightful variety of satisfaction, and a heavenly sameness of delight; clear knowledge; absence of all clouds; ripeness of understanding; excellence of judgment; and above all, an intense vigour of heart, and the whole of the heart set upon Him whom our eyes shall see to be altogether lovely!

I have looked at the crests of the waves as I see them breaking over the sea of immortality. I have tried to give you the names of a few of the peaks of the long alpine range of glory. But, ah! where are my words, and where are my thoughts? "Eye hath not seen, nor hath ear heard the things which God hath prepared for them that love him." Our only satisfaction in thinking of it is, that "he hath revealed them unto us by his Spirit." May his Spirit dwell in you, and give you foretastes of the rest which remaineth; antepasts of the eternal banquet, where Christ will drink the wine new with us in his heavenly Father's kingdom.

III. Briefly on the last point—THE BOND OF INTIMATE CONNECTION BETWEEN JUSTIFICATION AND GLORY.

"Whom he justified, them, he glorified." Let me show you why it must be: in the first place, a person justified has in him the bud of glory. What is glory? It is a state of perfect peace: "Therefore, being justified, we have peace with God through Jesus Christ our Lord." What is glory? It is a state of rest: "We which have believed, do enter into rest." What is glory? It is a state of safety. When sin is pardoned I am secure. I am safe—safe now, through being justified. What is heaven? It is a place of nearness to God; but he hath made us nigh by the blood of his Son having justified us. What is heaven? It is communion with Christ: But, beloved, we have already holdness and access with boldness unto our Lord Jesus, seeing he hath made us accepted in himself. If you will but look carefully into justification you may see heaven hidden within it. They tell us that inside the acorn there is the whole oak, with all its branches and roots. And, certainly, within justification, there is heaven, with all its light, and life, and love, and joy, perpetual serenity and security. If you are justified, my dear brother, you are already in a sense glorified. You notice how the text puts it. It does not say, "Whom he justified, them he will glorify," but "them he also glorified," as if the thing came at the same time. Certainly it does in embryo, in the germ, in the essence of the thing. He that is justified, is in a certain sense glorified, for "he hath raised us up together, and made us sit together in heavenly places, in Christ Jesus." Even this day, the life that we live is "not I that live, but Christ that liveth in me." Heaven is begun, glory is begun below.

Note again, justification is a claim to glorification. I speak with great reverence here, and caution, I hope; but it does not strike me that it could be consistent with the justice of God, to deny eternal glory to a justified person. Certainly, justification has its rights. I am now speaking forensically, using forensic or legal terms. Justification is a legal term, signifying that the person is right in the eye of the law. Now, he that is right in the eye of the law, has a claim to the protection and smile of the law; and if I have a righteousness to which a promise is appended, I have a right to the promise appended, I have a right to the promise appended to the righteousness which I possess. The promise is, "He that doeth these things, shall live by them;" and I claim to live by them; I claim to live by virtue of what Christ has done for me. I come before God with his Son's righteousness in my hands; and I claim as a matter of justice to his own dear Son, that he should give to me what his Son has merited, because the merits of his dear Son have been by him willed over in his dying breath to me. Oh, Christian, God cannot condemn thee, unless he should cease to be just. He will not, for he cannot cease to be gracious.

Justification would be but a very sorry gift of God, if it did not involve glory. Oh, to be justified, and then cast into hell! Brethren, can you suppose such a thing? If you can so pervert your imaginations, and make your judgments play the acrobat as to conceive a justified soul damned, then I ask you what greater curse could the infernal fiend himself confer upon a mortal than this so-called justification. A spirit pronounced just, and then sent down to hell, accursed of God, accursed by the same lips that justified it,—blasphemous thought! To lie in those flames, and to remember that I once had the righteousness of Christ, that I once was washed in his precious blood—oh, impossible! It shall not, must not, cannot be, while the Deity is immutable, and while the strong hand of God will not suffer the righteousness of Christ thus to be covered with dis-

grace. He did not begin to build, and then fail to finish. "Whom he justified, them he also glorified." Where a man has done the greater, he does not fail to do the less. Now, it is a greater thing to justify a man than it is to glorify him. I mean this—that justification cost the Saviour's life, and the Saviour's death; but to glorify a man who is already justified costs God nothing. The expense is already laid out in the justification of the soul; and to take a man to heaven is only to take him to a prepared place, for which he is himself prepared. Shall he do the greater, and then neglect the less. "He that spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things?"

The only question is, am I justified? I would say in closing, do not let that be a question, dear hearer. But look unto him who freely justifies every believing soul, and trust thyself now in his hand. May the Spirit of God bring thee graciously to do it, and thou shalt find it true, "Whom he justified, them he also glorified."—*Spurgeon*.

#### SALVATION OF CHILDREN.

Dear Sir.—The notice you gave of the late meeting for prayer for children leads me to send you a few facts that may encourage some praying hearts of parents or teachers. If any doubt the reality of the Spirit's work in young children, I should like them to see what I have seen, and hear what I heard, during the experience of five-and-twenty years in this blessed work of instructing the young. Verily "out of the mouth of babes and sucklings God hath perfected praise."

In the course of last year I was brought, in the providence of God, to take the entire charge of a little family, the eldest being then only six years old. The household was dark and ignorant, all living for self, and as if there were no God in the world. From the first I felt constrained to ask nothing less than the conversion of every soul among them. For myself and for them I pleaded Isaiah 41: 17-20, at the same time asking prayer in the *Revival*. I believe the answer has been sent, and the first drops of blessing have been poured down, and now I would ask you to join with me in abundant thanksgiving as well as in continued prayer.

The dear little ones had heard of Jesus, but not in such a way as to be attracted to Him. He was not a living and loving Saviour to them. By degrees, however, I found they listened with daily increasing interest, and would press round me with eager looks and fixed attention as I told the sweet story of his love. In fact, I soon found that nothing else had such power to interest them, and at the same time I began to mark a corresponding change in their conduct. "To please Jesus" became a commanding motive, as far as it is possible to judge of motives in such little ones. Since then I have often observed with surprise how the very name of "God" or of "Jesus" attracts them if it catches their eye in turning over a book. The eldest child will eagerly glance through a new book, and if it does not contain this attraction, will often throw it aside with a disappointed look. When I have asked the reason, I have been told, "There's nothing about Jesus," or, "There's nothing out of my Testament in it." I may mention this dear child's great delight in "Peep of Day," and "More about Jesus," and other books by the same author, because of the texts connected with each chapter. I believe there is a charm in the very words of Scripture to any soul really taught by the Spirit of God, whether young or old.

Last week, as I was cutting open the new *Revival*, the little boy, five years, old, was standing by my side. He caught the words "Jesus," "heaven," and said eagerly, "Oh, do read that to me." I said, "you could not understand it." "Oh, yes I could, if it is about Jesus," adding, "I never heard before that newspapers were about Jesus."

I have been in the habit of noting down little incidents from time to time, and it may be interesting if I quote from this little journal:—

"Dec. 15. E. asked me to pray with her before she went to bed. I said, 'What for?' 'That Jesus will wash me in his blood, quite clean.' Afterwards, as I still knelt beside her, I said, 'Now you may pray yourself.' I thought she would repeat her usual little prayer, which is not exactly a form, but varied as you like. But instead of this, to my amazement she prayed with deep feeling from her heart, as if indeed, pouring it out before Jesus."

"Dec. 16. When I went up into my room in the evening, E. called me to her bedside, and said, 'I have got something very particular to say to you.' It was, 'Will you pray to Jesus to wash me in his blood, and to make me quite like Him?'"

"Dec. 31. 'When they were going to bed to-night, I took little H. on my knee and said a few words to him about Jesus. Afterwards E. said it was her turn to come on my knee, as she had heard all I said to H. I was only going to kiss her and say good night, but she would not be satisfied with that. She said, 'Oh, you must talk to me as you did to H.; tell me all about Jesus.'"

"Jan. 30. E. had always been described as a very passionate child, but I had seen no proof of it till about this time. I believe it is true that where the Spirit of God is at work, the wicked one is sure to work also. To-day we were prevented from having our morning lessons as usual, and E. was disappointed, being a very methodical child, and became cross and sullen. I tried in every way to avert what I saw seemed threatening, but after many ineffectual attempts to engage her attention in other things, I was obliged to take her up-stairs. She went into an awful passion, such as I could not have conceived of. I knew not what to do. I put her into bed and went to my room to pray. She continued screaming violently. I returned to her, and felt that nothing but the power of Jesus could rebuke the devil in her. I knelt down by her side and spoke very gently and tenderly from a full heart, and prayed earnestly that Jesus would manifest Himself then in casting out the evil

spirit. She became perfectly calm and quiet while I prayed; and presently melted into tears, and putting her arms around my neck, asked, in the midst of her sobs, if Jesus would really forgive her. Her little heart seemed quite subdued as I told her how she had grieved Him, but that his precious blood could cleanse her from all her sin. Afterwards, of her own accord, she asked nurse to forgive her for having struck her and said many angry words to her in her passion."

"Feb. 22. Darling H. was poorly and on the bed all the afternoon. Little C., aged three and a half years, came running down to me and said, 'H. will get well now, because E. has been praying to Jesus to make him well.' I found it was dear little E.'s own thought of praying for it, and afterwards they asked me to do the same with them. I have always found the faith of a little child graciously honored by the Lord; and so it was in this instance, for in a few hours the dear boy was pretty well again, and had a good night."

"Feb. 24. Was so much struck with dear little E.'s prayer to-night. She generally asks to say it by herself, but this evening she prayed aloud, entirely from her heart, and the expression of the most simple and earnest desires after Jesus. I was quite sure it could only be from the Holy Spirit's teaching. I only remember one or two sentences, 'Make me quite like Jesus—like what Jesus was when He was down here.' 'Wash me in thy blood, which is so precious and so pure.' 'Let me "have the white robe, and with Christ be seen"' (from her hymn.)"

"Feb. 26. I am more and more struck with the great interest and intelligence of these dear little ones in all spiritual things. They listen very attentively whenever the Bible is read or spoken of, and also at family prayer, and always ask afterwards about anything that has struck them. Dear little H. is a very high-spirited boy, and would be difficult to manage but for the all-powerful influence of the name of Jesus. Nurse says he is always more touched by a few words about Jesus than by any other motive, and he will cry directly if we tell him that he has grieved Jesus by being naughty. He always asks me to pray with them before they go to bed; and if I am not there, he makes the same request of their dear Christian nurse. Little C. is full of sweet feelings, too, and often asks, 'Is this what Jesus would have done?' or 'Would Jesus like me to do this?' and when she is going to say her prayers, and I ask, 'What do you want from Jesus?' she will say, 'A new heart,' 'to be like Jesus,' 'to be meek and gentle,' 'to give up,' meaning that she may learn to give up to others. Very often when there is a little inclination to dispute about anything, I say, 'Who will be like Jesus?' or, 'Who will give up?' Little C. is always the first to say, 'I'll give up; the others may have it.'"

"Saturday evening, March 4. Dear little E. knelt a long time silently saying her prayers. When she got up she said, 'I hope you did not mind my being such a long time. I could not help it. I had such a number of things to say to Jesus.'"

"Monday, March 6. The Spirit of God is working manifestly in this house, and even among these little ones. Prayer has been answered most graciously in the case of M. A. (one of the servants,) who has been brought, through deep conviction of sin, to cast herself as a lost sinner on Jesus, and thus has found peace and joy. Another is still in great distress, and being in the nursery, it could not fail to be observed by the children, and it does indeed seem as if the same power of the Spirit is working in their hearts, too. I know how imitative children are, and how very easily their feelings are excited through sympathy with those they love; but I really believe it is something far deeper than this, at least in the case of the eldest child, not seven years old. This evening, when they came down, little E. was crying very much. She said, 'Dear C. is crying so; she is so unhappy about her sins.' Then she put her arms round my neck and sobbed out, 'Oh, what shall I do? I am so very sorry for all my sins.' Presently she added, 'I have been praying by myself to Jesus. Nurse said I might go and kneel down by the bed in the night nursery, and just as I had finished praying, Jesus told me in my heart that He had forgiven all my sins.' I said, 'Then you will be happy, won't you?' 'Yes, but I can't help being so sorry for them still.' She was sobbing all the time, and in very evident distress. Presently she said to me, 'Oh, darling, what should I have done if you hadn't come to teach me about Jesus. I should never have known anything about Him. I should never have been sorry for my sins. None of us would have been sorry.' Adding presently, 'I should never have been so sorry for my sins if you had not told us about the love of Jesus in dying on the cross for us.' There was something so earnest and so real in her manner, I could hardly have believed it was a child of such a tender age. Nurse says that long after she had been in bed she called her to her and said, 'I am a great deal happier now. Jesus has told me that He has forgiven all my sins.' The other two little ones have been feeling very much also, and asking to be prayed for.

To be continued.

#### A CHRISTIAN SOLDIER.

Johnny L.—was the child of pious parents and a Sabbath school scholar. On leaving home he promised his friends that he would try to be a servant of Christ. He kept his word. He refrained from intemperance and profaneness: he avoided bad company, and associated with those who were pious. He gave his heart to God, and endeavored to obey his commands. He attended the prayer-meetings, and soon felt that it was his duty openly to acknowledge himself on the Lord's side; and when opportunity presented, he professed himself to be a Christian, and partook of the emblems of his Redeemer's death.

A few days before he fell, he sent home his little Testament, which he had carried

so long in his pocket that the cover is almost destroyed, and the gilt edges quite worn off. With it came a note to his sister, with the request, "Take good care of it, as I have carried it for twenty months and think a good deal of it." On a blank leaf he had kept a record of the bloody battles in which he had shared, including the first and second battles of *Fredericksburg*, *Salem Heights*, *Gettysburg*, *Hagerstown*, *Rappahannock Station*, *Orange Grove*, *Mine Run*, and *Madison Court House*.

In this Testament he had also marked many passages that had been very precious to his soul. Here is one: "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

This is another: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succeeded thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2.

Soon after this Testament was received by his friends, his last letter reached them. In it are these words: "This doubtless will be the last letter you will receive from me in some time, as we will break camp to-morrow. Pray that I may be spared; but if it is God's will that I am to fall, I can say, His will be done; for I feel that for me to die is only gain."

Nine days after this letter was written, Johnny L.—fell in battle. He had received a wound in his right hand, and was ordered by his captain to retire to the rear.

"No, no, captain," he replied; "I can hold the flag still with my other hand." Being allowed this, and while continuing at the post of duty, he received another and a fatal wound, and passed from the turmoil of battle to the rest and rewards of heaven.—*American Messenger*.

#### A MINISTER'S STRENGTH.

In the economy of divine grace, and the organization of the church on earth, God in his infinite wisdom saw proper to call certain persons to preach the gospel; and it is his will that these whom he calls to that work should be efficient, and in order to be successful, they must have strength. It is not my purpose to speak of all the necessary qualifications of a minister of the gospel of Christ. Of one thing only would I speak, and that is consecration. In this I conceive is the minister's strength. Education has its advantages, and when consecrated to God will only add so much more power to the minister.

Consecrate simply means to dedicate—to devote. To consecrate to God is to dedicate one's self to his service and worship for time and eternity. To specify more particularly it would embrace the devoting of one's soul, body, spirit, time, talent, influence, reputation, property and character to the service of God. A man without this entire devotedness to God is liable to become discouraged, and is easily turned aside from the great work of winning souls to Christ. In fact he is only half a man in God's cause. There is a power in consecration, even in a bad cause. Let a man get a purpose fixed in his mind, and then throw his whole soul into it, and what can he not accomplish? What gave Washington his power as a General? Was it his superior knowledge in military tactics? No. It was this: Washington was consecrated to the service of his country. What gave Luther his success and power? Was it because no man that opposed him was his equal in scholarship? No. Martin Luther was consecrated to God and the work of reformation. This was his strength.

It should not be forgotten that consecration does not make a man really holy, it only declares him sacred; set apart for divine service, to be used as God in his wisdom may direct. The great work of sanctification, or the purifying of the nature is wholly an internal work of the Holy Spirit by means of the precious blood of Christ. Both these doctrines are clearly taught in the Scriptures, not only by precept, but by the experience and example of many persons whose lives are recorded. Paul was a consecrated man, as we may learn from the following passages in his writings. 1st. Cor. 11: 2. "For I am determined not to know anything among you but Jesus Christ and him crucified." Paul was not absolutely a one-idea man, yet all other ideas were lost in this one great thought, "Jesus Christ and him crucified." Philippians 3: 8. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, so that I may win Christ." 2 Timothy 1: 12. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." All that Paul had was given to Christ. Peter said: "Lord, we have forsaken all and followed thee." Indeed all the apostles were entirely consecrated to God, and so were many of the primitive Christians. O, those were men of power, power with God, power in God. The life that they lived was by faith in the Son of God. To them Christ was all and in all. If they lived it was for Christ, and if they died it was for Christ's cause. They were not vacillating as most of men are; they had a purpose fixed in their mind in which they threw their whole soul, body and spirit, and before them fell the altars of idols and the temples of devils.

A minister that is not wholly consecrated to God and his service cannot do the work assigned him, no matter what his apparent zeal may be; he is a weak man, and easily turned aside from his duties. But when he is all given up to God, and has the inward assurance, that he is accepted, he can go forward; nor does he stop for sacrifices. No duty seems too hard. He is like Mount Zion which cannot be moved. And what is remarkable in the life of a consecrated man is, he cannot be conquered so long as he holds to his consecration. He may be crushed, but not conquered. Jesus was crucified, but not conquered. Paul was beheaded, but not conquered. John was banished, but not conquered. And so of every other consecrated man, they cannot be conquered. It would be no less difficult to conquer all heaven,

than a man wholly devoted to God. He is bound to God in covenant engagement, and unless he breaks the contract, he will stand in spite of wicked men and devils combined.

In a certain community noted for infidelity, there lived a pious man of God. Unassuming, unpretending, he went about doing good. As a preacher, he was not noted for anything special, only his entire devotedness to God. There came into that vicinity a noted infidel, challenging any man to meet him in discussion on the subject of revealed religion. All the ministers near were waited upon and asked to meet this champion in debate, but they refused. At length this old man of God said he would meet him; but his friends used every means to dissuade him, telling him it was no use, he would be beaten, and the cause would suffer. But the old man of God would go, and he did go. They met in the presence of a large audience, and the infidel opened the discussion with a flaming speech. All his friends were elated, supposing that the old man would have no argument to meet him. The professed friends of Christ were trembling with fear. The old man was calm. When the infidel sat down, the old minister arose in his place, with a countenance as calm as a summer's eve. He commenced by simply relating his Christian experience. He told how wicked he had been, and how grace found him, and as he talked his old heart grew young and warm. Still he went on talking, many hearts were touched, and the infidel became restless, he could not see where to take hold of the old man's talk. He felt a certain kind of force about it, but could not see how to meet it; still the talk went on. Presently the infidel started for the door, and meeting one of his friends near the door, he asked the champion what he meant. "Well," said he, "I will tell you what it is, I am not afraid to meet any man in the world, but this thing of meeting God in a man, I do not understand that." He left, while the old man went on, until many hearts were subdued, and in a short time, many were brought to Christ.

Ah, my brethren, it is God in us that gives us power and strength, and this we will have if we are wholly consecrated to him. There are many weak and sickly ministers, spending year after year, and scarcely a soul converted, but why? They are not consecrated to God and the work of the ministry. Some preach for ease, some for gain, and some for popularity. My brethren, suffer this word of exhortation. Your calling is above every calling. The cause is not yours, it is God's; be careful how you work. Work not at all unless you can give your whole soul to it. O consecrate your whole being, and all your interests to God and his cause. Put it on the altar, leave it there, until God shall say, "It is enough, come up higher." In God is your strength. Consecrate, consecrate.—*Religious Telegraph*.

#### DESIRE—PRAY—BELIEVE.

It is now about a year since the Lord gave me faith to trust entirely upon his arm, and to leave all for the sake of Jesus. Since then I have visited many places in England and Ireland, and in some little measure the Lord has blessed my labours.

Beloved brethren in the Lord Jesus, especially those brought to a knowledge of the truth during the last twelve months in Bradford, Halifax, Scarborough, and Chester, I wish to impress upon you the necessity of much prayer. This desire has been placed in my own soul by hearing the Lord speak by Richard Weaver the other night in Dublin.

When the Lord made me happy in Jesus about three years ago, I spent every night either in prayer or praise. But after a little while my desire for prayer cooled down, and I was content to pray twice a day. The Lord in mercy revived his work in my soul, and now my desire is to pray always.

What precious promises are given to every one of us! and it is by pondering on what the Word of God really promises that we are led to act upon that Word. The Word declares that whatsoever things ye desire when ye pray, believe that ye shall receive, and ye shall have them. Now there is large scope in these words; the Lord Jesus has not restricted us to any particular object. But whatsoever ye desire,—first there is to be a desire, and I believe the Spirit itself places that desire in our souls; and then we are to pray, for the Lord will be inquired of; and then we are to believe, and all things are possible unto them that believe.

Beloved friends in Christ, have you a desire to see the Lord's work revive in your town or family? Would you like to see sinners crying out for mercy and made heirs of glory? Do you desire to see the arm of the Lord awake, and miracles wrought in this your day? If so, thank God there is the first thing, "whatsoever ye desire."

Now Christ said, whatsoever ye desire when ye pray. When and for how long ought I to pray, is the next question. Did not Jesus say, Men ought always to pray, and he gives us examples, such as the widow and the unjust judge, the man and his friend. Pray always, means whenever I can get a moment with the Lord. At my work; in the house; at home or abroad; on my knees or on my feet; in my bed or at my business, pray always, and faint not, for in due time we shall reap.

When ye pray, plead and wrestle with the Lord for that which is upon your soul, whatsoever it may be. If it be a revival of the gospel, pray for that. If you desire the conversion of your relatives, pray for that. Whatever good you really desire, pray for. There is no limit to your prayers if the things asked for be really desired.

But the words of our Lord, are, "Whatsoever ye desire when ye pray, believe." The blessed Lord gives us whatever we desire when we pray, upon one condition. That condition is faith in Himself. The desire may be burning in our hearts, and we may pray always, and never faint; but the Lord has not promised to give us our desires for praying, but He is bound by his own word to give us our desires if we pray believing. God cannot deny Himself, neither

can He deny his Word, and if any of the Lord's children, however unworthy, have the two requisit conditions—first the desire, and then the faith, and obey the injunction pray, God will surely hear, and in mercy answer.

I ask your prayers for myself and for all the dear laborers in the vineyard of Christ. May God give you a desire to pray and faith to believe that He will use us for his honour and glory. Desire—pray—believe.—*The Revival*.

#### MR. LINCOLN'S FAVORITE POEM.

The late President was accustomed to repeat, occasionally, the following poem with peculiar pathos. It was copied from Mr. Lincoln's lips by F. B. Carpenter, the distinguished painter of the President.

From a very ancient date before Christ, the doctrine was held by the Jews and handed down from generation to generation, that the 7th thousand years from the creation of man in the garden of Eden would be a Sabbath period, in which the sorrows of earth caused by sin should cease, and peace and righteousness triumph. This idea extensively prevailed in the early Christian Church and has been handed down to the present time, so that it is a very general belief among Christians that at the close of 6000 years from Adam, the millennium will be introduced.

There are many references both in the Old and New Testament, to a state of peace and blessedness on earth, but it is only in Rev. 20th chapter, that it is limited to a thousand years, or that the thousand years are named in connection with it. To this chapter then and its connections, we are compelled to restrict ourselves in discussing this subject.

THE ADVENT PRE-MILLENNIAL.

## The Advent Herald.

TUESDAY, JUNE 6, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM.

THE ADVENTIST VIEW.

The word *Millennium* is derived from the Latin *Mille* a thousand and *annum* year, signifying a thousand years. It may be used to designate any 1000 years; but has been appropriated to a specific 1000 years foretold in Rev. 20th chapter.

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THE ADVENT PRE-MILLENNIAL.

And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think; From the death we are shrinking our fathers would shrink; To the life we are clinging they also would cling; But it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold; They scorned, but the heart of the haughty is cold; They grieved, but no wail from their slumber will come; They joyed, but the tongue of their gladness is dumb.

They died, eye! they died; we, things that are now, That walk on the turf that lies over their brow; And make in their dwellings a transient abode, Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain, We mingle together in sunshine and rain; And the smile and the tear, the song and the dirge, Still follow each other, like surge upon surge.

'Tis the wink of an eye 'tis the draught of a breath, From the blossom of health to the paleness of death; From the gilded saloon to the bier and the shroud.

O why should the spirit of mortal be proud?

\* The author was William Knox, a poet of considerable talent, who died in Edinburgh in 1825, at the age of thirty-six. His earlier years were tainted with dissipation, but at intervals the religious impressions he had received from his parents would be evidenced by the verses he would write on sacred subjects.—*Commonwealth*.

PROPRIETY IN PUBLIC WORSHIP.—While more affection of solemnity should be avoided, there is a personal bearing during public worship, both in the pew and in the pulpit, which commends itself to a correct moral taste, and is forcibly suggested by the incident below:

When Dr. Stonehouse entered into holy orders he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instruction in elocution. Being once engaged to read prayers and preach at a church in the city, he prevailed upon Garrick to go with him. After the service the British Roscius asked the doctor what particular business he had to do when the duty was over.

"None," said the other.

"I thought you had," said Garrick, "on seeing you enter the reading-desk in such a hurry. Nothing can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible."

He next asked the doctor what books he had in the desk before him.

"Only the Bible and prayer-book."

"Only the Bible and prayer-book," replied the player; "why, you tossed them back-

1864, when he invaded the District with an armed force, he being Commander-in-Chief. John C. Breckinridge is also indicted in similar trials by the same court.

The trial of the conspirators is progressing, and important testimony has been brought forward, hitherto suppressed, strongly implicating Jeff. Davis.

#### THE NEW AMNESTY PROCLAMATION.

WASHINGTON, MAY 29.  
By the President of the United States of America.

#### A PROCLAMATION.

Whereas, the President of the United States of America on the 8th day of December, A. D., 1863, and on the 26th day of March, A. D., 1864, did, with the object of suppressing the existing rebellion, to induce all persons to return to loyalty, and to restore the authority of the United States, issue proclamations offering amnesty and pardon to certain persons who had directly or by implication participated in the said rebellion; and

Whereas, many persons who had so engaged in said rebellion have since the issuance of said proclamation failed or neglected to take the benefits offered thereby; and

Whereas, many persons who have been justly deprived of all claim to amnesty and pardon thereunder, by reason of their participation directly or by implication in said rebellion and continued hostility to the government of the United States since the date of said proclamation, now desire to apply for and obtain amnesty and pardon.

To the end, therefore, that the authority of the government of the United States may be restored, and that peace, order and freedom may be established, I, Andrew Johnson, President of the United States, do proclaim and declare that I hereby grant to all persons who have directly or indirectly participated in the existing rebellion, except as herein after excepted, amnesty and pardon, with restoration of all rights of property except to slaves, and except in cases where legal proceedings under the laws of the United States providing for the confiscation of property of persons engaged in rebellion have been instituted, but on the condition, nevertheless, that every such person shall take and subscribe to the following oath or affirmation, and henceforward keep and maintain said oath inviolate, and which oath shall be registered for permanent preservation, and shall be of the tenor and effect following, to wit:

"I, \_\_\_\_\_, do solemnly swear or affirm, in presence of Almighty God, that I will henceforth faithfully support and defend the Constitution of the United States, and the union of the States thereunder, and that I will in like manner abide by and faithfully support all laws and proclamations which have been made during the existing rebellion with reference to the emancipation of slaves, so help me God."

The following classes of persons are excepted from the benefits of this proclamation:

First. All who are, or who shall have been pretended civil or diplomatic officers or otherwise, or foreign agents of the pretended Confederate government.

Second. All who left judicial stations under the United States to aid the rebellion.

Third. All who shall have been military or naval officers of said pretended Confederate government above the rank of Colonel in the army or Lieutenant in the navy.

Fourth. All who left seats in the Congress of the United States to aid the rebellion.

Fifth. All who resigned or tendered resignations of their commissions in the army or navy of the United States, to evade duty in resisting the rebellion.

Sixth. All who have engaged in any way in treating otherwise than lawfully as prisoners of war, persons found in the United States service, as officers, soldiers, seamen, or in other capacities.

Seventh. All persons who have been or are absentees from the United States for the purpose of aiding the rebellion.

Eighth. All military and naval officers in the rebel service, who were educated by the government in the Military Academy at West Point, or the United States Naval Academy.

Ninth. All persons who held the pretended office of Governors of States in insurrection against the United States.

Tenth. All persons who left their homes within the jurisdiction and protection of the United States, and passed beyond the Federal military lines into the so-called Confederate States, for the purpose of aiding the rebellion.

Eleventh. All persons who have been engaged in the destruction of the commerce of the United States upon the high seas, and all persons who have made raids into the United States from Canada, or been engaged in destroying the commerce of the United States upon the lakes and rivers that separate the British Provinces from the United States.

Twelfth. All persons who at the time when they seek to obtain the benefits hereof by taking the oath herein prescribed, are in military, naval, or civil confinement, or custody, or under bonds of the civil, military or naval authorities or agents of the United States as prisoners of war or persons detained for offences of any kind either before or after conviction.

Thirteenth. All persons who have voluntarily participated in said rebellion and the estimated value of whose taxable property is over twenty thousand dollars.

Fourteenth. All persons who have taken the oath of amnesty as prescribed in the President's proclamation of Dec. 8th, A. D., 1863, or an oath of allegiance to the government of the United States, since the date of said proclamation, and have not thenceforward kept and maintained the same inviolate; provided that special application may be made to the President for pardon by any person belonging to the excepted classes; and such clemency will be liberally extended as may be consistent with the facts of the case, and the peace and dignity of the United States.

The Secretary of State will establish rules and regulations for administering and recording said amnesty oath, so as to insure its benefits to the people and guard the government against fraud.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington the twenty-ninth day of May, in the year of our Lord one thousand eight hundred and sixty-five, and of the Independence of the United States the eighty-ninth.

ANDREW JOHNSON.  
By the President:  
WM. H. SEWARD, Secretary of State.

#### SOUTH CAROLINA.

Gen. Gilmore's order declaring null and void all acts or proclamations from the governors of South Carolina, Georgia and Florida, and announcing the freedom of all slaves, produced quite a different feeling, and caused no little astonishment. The majority of the country people still believe they will retain their slaves as heretofore, believing that only those on the coast and where the Union troops obtained possession during the continuance of hostilities, are freed in consequence of that occupation.

Mr. Heart who has been over a great portion of the upper districts of the State in his capacity as postal agent, informs me that the growing crops, rice and cotton in the interior are remarkably promising, but that much difficulty is found in the great scarcity of horses and mules, of which the country has been almost entirely swept by the contending armies. Even the few left have been further reduced by the disbanded soldiers returning to their homes through the State. These soldiers steal every horse and mule they can lay their hands on. Several have been shot while attempting these thefts, and it is not an unusual sight to see a negro plowing while a white man walks by his side with his gun on his arm for the protection of his cattle. A spirit of lawlessness is rife in many of the districts, and protection to persons and property is greatly needed. It is hoped that the Union troops will be sent to garrison all the principal towns.

The negroes in the country, where the troops have not been, are still working as usual with their old masters, and busily engaged at the crops. In a few cases, I learn the owners have informed them that they are free; but the slaves refused to leave. At Columbia, however, I learn they yield but a tacit obedience and work as they please.

#### THE EMPEROR IN AFRICA.

The Emperor Napoleon disembarked at Algiers on the 31st inst, and met with an enthusiastic reception.

The Emperor Napoleon has issued the following proclamation to the inhabitants of Algeria:

"The Emperor to the Inhabitants of Algeria: I come among you to learn in person your interests, to second your efforts, and to assure you that the protection of the mother country shall not fail you. You have for a long time past combated with energy two obstacles—a virgin soil and a warlike people; but better days are at hand. On the one side, private companies are about to develop, by their industry and their capital, the fertility of the land; on the other, the Arabs, restrained and enlightened with regard to our own benevolent intentions, will no longer be able to disturb the tranquillity of the country. Have faith then in the future. Become attached to the land which you cultivate as to a new fatherland, and treat the Arabs, in the midst of whom you must dwell, as fellow-countrymen. We must be the masters, because we are the more civilized; we must be generous, because we are the stronger. Let us, then, justify unceasingly the glorious act of one of my predecessors, who in planting, thirty-five years ago, on the soil of Africa, the banner of France and the Cross, unfurled at once the sign of civilization and the symbol of peace and charity."

The Emperor is still making excursions into the environs of the town of Algiers.

His Majesty's health continues excellent. The Emperor has issued the following proclamation, addressed to the Arabs: "France came to Algeria in 1830, not to destroy the Arab nationality, but to liberate the people from ages of oppression. Nevertheless, you have fought against your liberators. I honor your sense of warlike dignity, but God has decided. Recognize the decrees of Providence. Like yourselves, our ancestors courageously resisted, and yet from their defeat, resulted their regeneration. Your prophet says: 'God gives power to whomsoever he will.' I come to exercise power in your interest. I have irrevocably assured to you the proprietorship of the land you occupy. I have honored your chiefs and respected your religion. I wish to increase your well-being. Tell your mistaken brethren that 2,000,000 Arabs cannot resist 40,000,000 Frenchmen. I thank the great majority for their fidelity. Great recollections and powerful interests already unite you to the mother country, and a military confraternity has been formed in the Crimea, Italy, China, and Mexico. Place confidence, then, in your destinies, almost united with those of France, and acknowledge, with the Koran, that 'what God directs is well directed.'"

Observant gentlemen who have recently traveled extensively through the States of the late Southern Confederacy, say that men are much more abundant there than they had anticipated. The able-bodied male population are by no means killed off by the war. High officers of the Confederate army say that Jeff. Davis told the truth literally last winter when he proclaimed in a public speech in Georgia that two-thirds of the Southern conscripts had deserted from his army. The rebel chief declared that this immense proportion of his troops were absent from the ranks without leave; in other words, they had escaped to their homes, and were determined to stay at home. The Confederate military authorities could not spare from active duty the heavy details of

men and officers that would have been required to traverse the vast and thinly-settled regions of the South for the purpose of hunting up and hunting down these fugitives.

#### TRIBUTES TO THE MEMORY OF ABRAHAM LINCOLN.

In the House of Lords, on the 4th, Viscount Sidney, the Lord Chamberlain, and in the House of Commons Lord Brothryke, Comptroller of the Household, brought up her Majesty's reply to the address in reference to the assassination of President Lincoln, which was as follows: "I entirely participate in the sentiments you have addressed to me on the assassination of the President of the United States, and I have given directions to my minister at Washington to make known to the government of that country the feelings which you entertain, in common with myself and my whole people, with regard to this deplorable event."

Among the latest demonstrations in England was one by the workmen of London, who, in addition to resolutions of condolence, adopted one rejoicing at the recent Union successes and the destruction of slavery.

The Liverpool Chamber of Commerce had a special meeting to record its profound sorrow and indignation. The resolution says: "While expressing their sympathy with the Chamber of Commerce of the United States, and through them with the nation at large, on this national calamity, they fervently hope it may not delay the return of peace and confidence to an afflicted country."

The Empress of France received Mr. and Mrs. Bigelow on Sunday, May 7th. Her Majesty, after expressing her profound emotions at the recent sad events in Washington, announced that she had addressed a private letter tendering her sympathy to Mrs. Lincoln.

The *Phare de la Loire*, one of the best democratic papers of France, which appeared in mourning when it published the news of Mr. Lincoln's murder, now suggests that a penny subscription should be collected for the purpose of presenting to Mrs. Lincoln a gold medal bearing the following inscription: "Liberty, Equality, Fraternity. To Lincoln, twice elected President of the United States, French Democracy grateful. Lincoln, the honest man, abolished Slavery, re-established the Union, saved the Republic without veiling the Statue of Liberty. He was assassinated on the 14th of April, 1865."

The municipality of Palermo has determined that one of the streets in that city shall be named after President Lincoln.

At Berlin, on the 21st inst., the address of sympathy from the Chamber of Deputies was presented to the American minister. His Excellency in reply, thanked the Chamber in the name of the United States government and people for the sympathy expressed by the members of so illustrious and in every way so distinguished an assembly. He lamented the great loss sustained by the death of Mr. Lincoln. He also extolled the great services rendered by the Germans to the cause of the Union, and said America would never forget what the Germans had done for her cause. Mr. Seward was now better. His death would be almost as great a loss as was that of Mr. Lincoln. The death of the President would create no change in the policy of the North. Mr. Lincoln's greatest merit was that he had faithfully carried out the will of the people, and the will of the people had remained the same. There was no fear of any change, for Andrew Johnson was a statesman, tested during a long public career, and elected at the same time as Abraham Lincoln.

"WIDELY KNOWN"—It is generally supposed that the Websters, Palmestons, Gortschoffs, Metternichs, and Garibaldis of politics are the men of world-wide renown, and so they are where newspapers circulate, but not much beyond. One of our friends lately returned from China, amuses us with the recital of his journey inland for some distance, where the inquiry oftentimes made when he became known as an American, was whether he knew or had ever seen the great chemist of his country, Dr. Ayer, that made the medicines. They use his remedies—many of them have been cured by them—and they speak of him, as if he occupied the whole of America or were at least the great feature of it. A mandarin who had been cured of a malignant ulcer on the hip by his Sarsaparilla, seemed to consider it our principle article of export, and its inventor one of the few men this continent had ever produced worthy the attention of Chinamen.—*New York News.*

#### THE CENTRAL AFRICANS.

At a missionary meeting lately held in England, the great African explorer, Dr. Livingston, said: I should like to answer a question that is often put to me. "What sort of people are those you wander among?" Now I should like to tell you that they are very far from being savages. On the sea coast they are rather blood-thirsty, especially those who have been in the slave trade, but when you get about three hundred miles into the interior, you meet with people who are quite mild and hospitable. It is the duty of each man in the village to give every stranger his supper, and to show him every hospitality which lies in his power. These people are not engaged in hunting, as most inhabitants of this country think they are, but are employed in cultivating the soil. They also manufacture iron, smelting it from stone, and very excellent iron it is. I brought home with me the last time I was in England some of the ore, and the iron was manufactured into an excellent Enfield rifle. The quality was exceedingly good, and equal to the best Swedish iron. They also manufacture a superior quality of copper, also articles of earthenware and basket-work. When we first go among this class of people, with the idea of their being savages, it is rather singular, but I believe true, that they rather believe we are savages. They do not understand where all the black people who are carried away go to. Thou-

sands are taken away annually, and you cannot go anywhere without meeting with slave parties. The men carry what are called slave sticks, with a fork at the end of them which are fastened around the necks of the captives, so that it is impossible for them to get out of them or get at the other end, by which they are tied to trees throughout the night. The people I am now speaking of imagine that the white people eat them. They look upon us as cannibals, and we look upon them as savages. Now, if we take an impartial view of both, we shall find that they are better than each imagine one another to be.—*African Repository.*

#### Correspondence.

Bro. Litch.—The *Herald* is just received, and in it I find a letter from T. S. Seville, making some remarks on the expressions used in Isaiah 66, verse 8, where the prophet speaks of a nation being born at once, for as soon as Zion traversed she brought forth her children. Now, Bro. L., this Scripture is as plain to me as any Scripture, and I give my own views: First you notice in verse 7, the prophet speaks of Zion, and declares that before she travelled, (referring to the day of Pentecost) she was delivered of a man child. (Christ.) Then in verse 8 he asks, shall the earth be made to bring forth in one day? referring to the resurrection of Christ and those that arose with him on that day; or shall a nation be born at once? referring to the day of Pentecost, when so many were converted to Christ, as the result of Zion's travail, and Peter in his comment on that passage, says in 1 Peter 2: 9, "But ye are a chosen generation, a royal priesthood, an holy nation;" now then read 1 Peter, chapter first, commencing with 23d verse, where they were born of incorruptible seed; and onward to chapter 2, and to verse 9, and in chapter second, verse 2, he speaks of these new born babes as desiring the sinners milk of the word; and then compare it with Isaiah 66: 10, 11, 12, where the prophet speaks in verse 10, of the Zion or Jerusalem, the mother of these new born babes, which are to draw milk from the breast of her consolation, precisely as Peter had it, for then the middle wall of partition was broken down, and salvation referred to in verse 12 came to the Gentile. Verses 14 and 13, cover the time from that day to the second coming of Christ, and the comforter referred to was doubtless that which the Saviour promised to send, and which did come at the time, and was to be with them and their children after them, and as many as the Lord our God should call, reaching to Christ's second coming, then the last part of verse 14, his indignation towards his enemies; verse 15, "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire;" this view makes the Scriptures to harmonize, and looks blessed to me. Please compare it with Gal. 4: 24, and in verse 26, that same mother brought to view; and verse 28, Isaac represents the nation of converts born of incorruptible seed, to whom the everlasting promise was made; for an everlasting promise must be made to a seed that is not subject to death; hence the literal seed could not claim the promise, but the inward Jew which abideth forever, (See 1 Peter chapter first, verse 23,) must claim the promise, and as Isaac drew milk from his mother's breast, so those whom Isaac represents must draw milk from the sincere words of the prophets; and those prophets are the Jerusalem which is above. Salvation is of the Jews; and this favors the idea that they had then come to the spirits of just men made perfect. Yours in hope, W. P. STRATTON.

Manchester, May 29, 1865.

#### WHY BEES WORK IN THE DARK.

Rev. Dr. Cumming, of London, in an article on the habits of bees, says:

"A lifetime might be spent in investigating the mysteries hidden in a bee-hive, and still half of the secrets would be undiscovered. The formation of the cell has long been a celebrated problem for the mathematician, whilst the changes which the honey undergoes offer at least an equal interest to the chemist. Every one knows what honey fresh from the comb is like. It is a clear yellow syrup, without a trace of solid sugar in it. Upon straining, however, it gradually assumes a crystalline appearance—it 'candies' as the saying is, and ultimately becomes a solid lump of sugar. It has not been suspected that this change was due to a photographic action; that the same agent which alters the molecular arrangement of the iodine of silver on the excited collodion plate, and determines the formation of camphor and iodine crystals in a bottle, causes the syrupy honey to assume a crystalline form. This, however, is the case. M. SCHIEBLER has enclosed honey in stoppered flasks, some of which he has kept in perfect darkness, whilst others have been exposed to the light. The invariable results have been that the sunned portion rapidly crystallized, whilst that kept in the dark has remained perfectly liquid. We now see why bees are so careful to work in perfect darkness, and why they are so careful to obscure the glass windows which are sometimes placed in their hives."

In describing the queen bee, and the great deference and attention paid it by the other bees, the reverend doctor said that he had observed that the bees were very fond of strong drink, and especially of rum sweetened with sugar. On one occasion he found the bees in "one of his" hives declining, and he gave them some rum to revive them. Instead, however, of using it as a medicine, they drank to excess; for, on looking into the hive subsequently, he found the ladies in waiting, instead of behaving themselves in their usual decorous manner, tumbling about, and the queen herself very tottering. In fact, they had got so drunk that, though it was in November, they thought it was swarming time, and rushed out of the hive, but the frosty air soon sent them back to their hive and to their sober senses.

#### THE USE OF MOUNTAINS.

Rev. T. Starr King, in his work on "The White Hills; their Legends, Landscape and Poetry," published by Crosby, Nichols, Lee & Co., thus pleasantly discourses upon one of the uses of mountains:

"Mr. Ruskin notes it as one of the most prominent uses of mountains, that they cause perpetual changes in the soils of the earth. The physical geographers assure us that if the whole matter of the Alps were shovelled out over Europe, the level of the continent would be raised about twenty feet. And this process of levelling is continually going on. By a calculation, which he made in the valley of Chamouni, Mr. Ruskin believes that one of the insignificant runlets, only four inches wide, and four inches deep, carries down from Mount Blanc eighty tons of granite dust a year; at which rate of theft at least eighty thousand tons of the substance of that mountain must be yearly transformed into drift sand by the streams, and distributed upon the plain below. On Whiteface mountain, of the Sandwich ground, a slide took place in 1820, which hurled down huge blocks of granite, sienite, quartz, felspar and trap-rocks, and cut a deep ravine in the sides of the mountain, several miles in extent. But compensation was made in part for its destructive fury. An extensive meadow at the base, which had borne only wild, coarse grasses, was rendered more fertile by the fine sediment, here and there four or five feet in depth, that was distributed upon it, and now produces excellent grass and white clover. Take a century or two into account, and we find the mountain fertilizing the soil by the minerals they restore to it to compensate the wastes of the harvests. The hills, which, as compared with living beings, seem everlasting, are in truth as perishing as they. Its veins of flowing fountains weary the mountain heart, as the crimson pulse does ours; the natural force of the iron erg is abated in its appointed time, like the strength of the sinews in a human old age; and it is but the lapse of the longer years of decay which, in the sight of its Creator, distinguishes the mountain range from the moth and the worm."

#### A LOST OPPORTUNITY.

A minister preaching for a few sabbaths where he was a stranger, was very much interested in a tall, pale man in the congregation, who seemed to hear with great attention, but not with sympathy. Inquiring who he was, he learned that this man was an atheist and a violent opposer of religion, so that his appearance at church created much surprise. "It is singular," said the preacher, "but without any knowledge of his situation, I have felt a peculiar desire to speak with him on the subject of his soul's salvation. How do you think he would receive it?"

He would swear at you terribly. Why that man will stand up and dare God to strike him dead!"

"Is it possible?"

"Yes, and what makes his case worse is, that he has a bad cough, and when a coughing fit comes on, it puts him in a rage that vents itself in the most shocking oaths."

I deferred calling upon him that week, as I had designed; but I was unhappy from a conviction of neglected duty. I determined to speak with him on the next Sabbath. But he was not in his place. Another week rolled by and he was still missing. "Where is Mr. L.?" I inquired: I must see him. I shall not find peace to my soul till I have one faithful talk with him."

"Ah, sir, you are too late. He is dead. A week ago he suddenly sprang to his feet, exclaiming, 'My time has come;' then sinking on his knees, he cried to God for mercy. His shrieks were heard far away. In a few moments all was over."

My agony was almost too keen to be borne. Would that I had yielded to the Spirit, and not lingered in question and doubt.

#### WASTED THOUGHTS.

Few persons know how much it costs to write a good article for a good daily or weekly journal. Days and even weeks, of the very best talent, are sometimes spent upon a single column. Whole libraries are examined to illustrate or substantiate a single position. The light of ancient and modern days is concentrated upon it. This article is printed and sent into the world—a world of ignorance and suffering, where such articles are sometimes worth a thousand times their weight in gold. They are brought to men's doors, and thrown upon their tables. But alas! how few of the busy multitude read them! How many less reflect upon them, and still less understand and profit by them!

How often do we see the very best religious papers, after being skimmed over for a few items of news and anecdotes, thrown into the waste-draw, used to do up ends of cod-fish or tobacco, or to light a cigar.

That immortal truth which costs so much to elaborate, and which so many are perishing for the want of, so far as thousands are concerned, has vanished in the air. Those very persons who least prized the truth, were those who most needed it.

Often have we thought, when reading some soul-stirring article, what a pity that so few in the world will read and profit by this. Not one in twenty in the small circle will see it, and not more than give it a passing glance.

The world is rich in knowledge, yet the great mass are starving and dying for want of it. After it had been dug from the mine with hard toil, and prepared with wise dis-

crimination, for their special benefit, they turn from it with utter neglect.—*Congregationalist.*

#### KEEP YOUR VESSEL UNDER THE FOUNTAIN.

Here lies the secret. Keep the vessel under the fountain. If you want it run over full all the time, keep it under the fountain—pray without ceasing.

Go set your bowl or pitcher under the trickling spout, and go your way, and when you come round again, there it is all running over full of pure water! Be thus wise in spiritual things.

Keep the vessel under the fountain if you wish always to abound in the work of the Lord. Keep your vessel under the fountain if you wish to be ready for every good work. Keep your vessel under the fountain if you would be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation. Keep your vessel under the fountain if you would comfort yourselves together, edify one another. Keep your vessel under the fountain if you would know them which labor among you, and are over you in the Lord and admonish you, and esteem them very highly in love for their works' sake. Keep your vessel under the fountain if you would be at peace among yourselves. Keep your vessel under the fountain if you would not render evil for evil, but ever follow that which is good both among yourselves and towards all men. Keep your vessel under the fountain if you would rejoice evermore, and in every thing give thanks. Keep your vessel under the fountain if you would abstain from every appearance of evil, and be sanctified wholly, soul, body, and spirit, to the coming of our Lord.—*Mrs. E. S. Willard.*

HOME THE PARENT OF THE STATE.—A bad son is not likely to make a good citizen; and, therefore, we repeat it with emphasis, that without virtue in her citizens, no commonwealth can long exist. The nursery of this virtue is the family; and if it does not take root and grow here, it is in vain that we look for it in a riper manhood. Society being made up of families, it is by the strength of the domestic affections that its frame work is upheld and preserved. It is the home-love which nourishes the members of the family "in their childhood, which counsels and cares for them in youth, and which, even after the perversities or the losses of their manhood, welcomes them back again to the roof of their nativity, and throws them as before on the yet unequalled and inextinguishable kindness of the parents who gave them birth." The man who does not exercise the feelings of a genuine love and kindness within the circle that gathers day by day round the domestic hearth, will be found but a sorry citizen, and a still more sorry patriot, and humanity will throw him from her bosom as unworthy of the name of man. Let us cling to home, even if that home should be the meanest shed to be found on England's broad and blooming acres; let us cling to it while it yields us a hearth, and while around that hearth there is a heart that beats true to love. The mere material dwelling may be cheerless, but the homes within may be sunny and happy; and there the heart may find a repose for which it seeks in vain in all the world beside.—*Christian World.*

ST. PAUL'S CLOCK.—"Have you ever heard of the great clock of St. Paul's, in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear that great clock strike, unless they live very near it! But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How that clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength, and goes on in the whirl of business, he will not hear his conscience. He drowns in silence its voice by plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears, and pierce him like a sword. The time will come when he must retire from the world, and lie down on the sick bed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart, and if he has not repented, will bring wretchedness and misery to his soul. O! no, write it down in the tablets of your heart—without repentance, no peace."—*J. T. Rule.*

VEGETABLE FLANNEL.—A correspondent of the London *Athenaeum* writes:—"Those of your readers who take an interest in the manufacture of vegetable flannel from the *pinus sylvestris*, to which you refer in a paragraph in last week's 'Gossip,' may like to have the additional information that since about 1860 there are two establishments near Breslau, in one of which pineleaves are converted into wool, while in the other, for invalids, the waters used in the manufacture of pine wool are employed as curative agents. The process for converting the pine needles into wool was discovered by Mr. Pannewitz. In the hospitals, penitentiaries, and barracks of Vienna and Breslau blankets made from that material are now exclusively used. One of their chief advantages is that no kind of vermin will lodge in them. The material is also used as stuffing, closely resembles horse-hair, and is only one-third its cost. When spun and woven, the thread resembles that of hemp, and is made into jackets, spencers, drawers, and stockings, flannel and twill for shirts, coverlets, body and chest warmers, and knitting yarn. They keep the body warm without heating, and are very durable. The factories are lighted with gas made from the refuse of the above manufactures."

CLEAN YOUR CELLARS.—If not already

done, thoroughly purge this subterranean story of your house. Every decayed onion, cabbage stump, potato vine or tuber, turnip, parsnip, carrot, and all the dirt they have made, all straw and rubbish, make them up and out with them. The cellar is no place for them at any time of the year. If you still retain a few potatoes for table use, let them be picked over, and all decayed ones removed. One of the best housewives of our acquaintance greeted us not long since with an invitation to come and see her cellar. "I have swept down every cobweb, whitewashed the walls, swept up the floor, and sowed it with salt." Decayed vegetable matter is a fertile cause of disease, and there is enough of it out of doors in this country, without heaping it up in our cellar for the special purpose, it would almost seem of breeding fevers. Whitewash the walls, for lime purifies as well as beautifies. Rake down the cobwebs; they are the infallible marks of a slattern. Salt destroys worms, &c. If your cellar is very dry and sandy, you may use salt without detriment; but if too damp, it will make the matter worse.

#### Married.

In Plainville, Mass., 31st ult., by Rev. C. Cunningham, Mr. Lowell E. Blake to Miss Martha E. Pond, both of Wrentham.

#### Obituary.

##### LUCIA CHASE TAYLOR.

Died, at the residence of her daughter in Sweetshurst, C. E., May 6th, 1865, Lucia Chase Taylor, in the 65th year of her age. Sister Taylor was born in Wethersfield, Vt., November 14th 1800. On the 4th of July 1827, she was married to the late Daniel Taylor, Esq., and soon afterwards moved to Canada, so that for about thirty-seven years her home was in Waterloo, or its vicinity. Previous to leaving the States she made a profession of religion, and united with the Congregational Church. In 1851 she, with her husband, was baptized by Elder E. Burnham, and thus became identified with believers in the speedy, personal, pre-millennial advent of our Blessed Lord.

On the evening of Tuesday, May 2d, after being apparently as cheerful and well as usual during the day, she had a shock of paralysis which rendered her unconscious, and from the effect of which she died on the following Saturday. Her body was conveyed to Waterloo for interment, and being one of the oldest settlers and highly respected, our Chapel there was crowded at the funeral by an audience that listened with marked attention to a sermon by the writer, from Numbers 23: 10, "Let me die the death of the righteous; let my last end be like his." She was beloved as a neighbor, kind and indulgent as a parent, and upright and consistent in her Christian department. She supported by her presence and means the proclamation of the gospel of the kingdom, and was a lover of the house of prayer. While, therefore, her death was sudden and unexpected, and she will be greatly missed from the home circle, the church, and the neighborhood, yet "there is hope in her end;" and as we laid her to rest by her husband's side in the lone grave-yard, we could not but pray that the bereavement might be sanctified to the good of many, and

May we meet when the morning breaketh,  
May we meet on the sinless shore,  
May we meet when the dead awaken  
Where the loved ones part no more.  
J. M. ORRICK.

#### CANADA EAST AND VERMONT CONFERENCE.

This Conference will be held (D. V.) in Richford, Vt., commencing Tuesday evening, June 20th, at six o'clock, when a sermon from the president, Elder S. W. Thurber, may be expected. The meetings will continue over the Sabbath. As a business session will be held Wednesday A. M. it is desirable there should be a full attendance at the commencement. There will probably be two essays or sermons each day. Let the state of our churches be reported by letter; let delegates be duly appointed; and let all our brethren and sisters make an effort to attend. Come, praying earnestly for the blessing of God to rest upon us, and the friends in Richford will do what they can to sustain the meetings. J. M. ORRICK, Secy. of Conf.

#### LETTERS RECEIVED.

R. R. Knowles; D. Elwell; G. H. Child; M. Joyce; John Dix; S. Norcross; S. Woodcock; Wm. W. Sherman; A. Brown; Lucy Chamberlin; J. P. Farrer; J. B. Huse; D. W. Sonnerberg; Joseph Kaylor; Harriet Buckley; Justus Spear; C. R. Cowell; Gorham Pillsbury; Joshua Mann; J. N. Howard; Daniel Clutterton; N. W. Adams; Hackett; John Fowler; Mrs. C. L. Woodman; Thomas Hollen; Aaron M. Pottle; J. M. Orrick; H. M. Peck; G. H. Child.

#### To Subscribers.

During the past year we have credited payments for the *Herald* on each subscriber's paper, or where a single paper was

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J. P. C.,	10.00
J. P. C. Italian Mission,	10.00
Friends in Me.,	50
Mary Ann D., to refund book money,	2.00
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Joseph Barker,	5.00
Joseph Barker, Italian Mission,	1.00
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Mrs. Isaac Bell, F. M.,	2.00
Daniel Chatterton,	50.00

## The Family Circle.

## A MOTHER'S INFLUENCE.

A young mother, worn and weary with the care of her infant boy—her first born—till she was nearly discouraged, because she thought her time was frittered away by the ceaseless and humble round of household duties, went to hear Professor S— preach. Professor S. was then in the prime of his glorious powers as a preacher. While listening to him with deep interest, it occurred to the mother that this great man was an infant in the arms of his mother, whom she chanced to know; and perhaps his mother had been at times as weary and desponding as she herself was. Again she thought: This man's mother did not lose her time, and has lived to see in her son a blessed reward of her labor; if I am equally faithful, who can tell that my son may not reward me as well? so she went home cheered and strengthened.

It is now several years since that mother was called to her home in heaven. Recently one of her sons suddenly died, in the midst of great usefulness, and abundant honors. A large company of honorable and of devout men followed in his funeral train. Among them the chief magistrate of his adopted state. His character and success were largely owing, under God, to his mother's influence and prayers.

What that influence was is thus vividly set forth by a surviving sister; conscientious mothers may be encouraged by it: "The memory of my own and my dear brother's early days, is a life almost exclusively ours, was watched, sympathized with, and encouraged by our precious mother. Unconscious of that latent force, and power to will and to do which has revealed itself through providential leadings since he entered the stern conflict of life, he simply sought with unpretending faithfulness and aim, to satisfy the wishes of our dearest mother, whether at home or at school. That aim was enough, for her discerning heart discovered more of the depths of her boy's nature than any other comprehended, and she lifted up his timid hope, higher and higher as he grew older. There was no hindrance so great in the way of his early progress but her hope could see beyond it, and so begot in him a determination to accomplish all that his mother believed could be accomplished. Thus were early sown the seeds of a heroic purpose to conquer, not to despair. Longing for opportunities to become wiser and better, he surely but quietly seized them as they came, making every addition a treasure in store for future service.

"And as thus the boy grew, his lips were undefiled by falsehood, profanity or vulgarity. In truth he was my special pride, comfort and companion, and all the world else was not to me, like my adored mother, and teasing, loving, faithful brother."

## DANGEROUS HOSPITALITY.

The late Professor Goodrich, of Yale College, says: "I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages, and finally left with a good moral character and bright prospects. But during the course of his education, he had heard the sentiment advanced, which I then supposed correct, that the use of vines was not only admissible, but a real auxiliary to the temperance cause.

"After he had left college, for a few years he continued to be respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been misled. I asked him if his mother knew this. He said no, he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. 'Talk not to me of slavery,' said he, 'I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Tontine for brandy or gin to save my burning throat.'

"In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country. Another consideration is, that the habit of conviviality and hospitality is now directed to the use of wine.

"You give up your wine, and I will give up my rum," says the dram-drinker. Once I would not yield to this. Now I think I ought, for the purpose of checking intemperance. I will not speak for others, but for me to do otherwise would be sin."

## THE HAPPINESS OF POOR FOLKS.

After a day of labor and fatigue, the surety of work for the ensuing week is happiness to poor folks. For them there are no costly pleasures, no play-going, no drinking in taverns, no pleasure ex-

cursions. But for the heart, the soul, there are truer, sweeter, and entirely inexpressible enjoyments. To embrace your wife; to support the steps of your feeble father or mother; to dance your infant on your knee; these are the pleasures of poor people.

The capitalist is disturbed by the variations on exchange: the crop-growers fear the tempest; the man of business makes hazardous speculations; the merchant who has not effected a sale is frightened at the approach of pay day, and trembles at his debts; the clerk dreads a reduction in his salary; the house-owner dreads burning; the rich man, thieves. To be ignorant of all these troubles is the happiness of poor people.

The good liver is often sick from the effects of intemperance; the Englishman, pinned to his chair, swears at the gout which he has gained by the dint of toast; the young coxcomb has a headache for having drunk a glass of champagne; that great singer is under regime; the result of a great dinner. Labor and sobriety preserve health, and gayety along with it. This is the happiness of poor folks.

If at times ambitious desires glide into their souls, they depart in haste as indolence enters not along with them. Custom makes labor a pleasure. Contentment with little makes them despise the good which they have not. They blush for having a moment envied the riches, and return to their families lifting up a song.

## THE MYSTERIES OF IRON.

There is no miracle recorded in the annals of any religion more mysterious, more incomprehensible, more inconceivable, than some of the well-known properties of the simple metal, iron. Consider, for instance, its change from its ordinary to its passive state. If a piece of the metal in its ordinary condition is immersed in nitric acid, it is powerfully acted upon, entering into combination with the acid and losing its metallic form. But if a piece of platinum wire has one end inserted in the acid, and the iron is then immersed in contact with the wire, it is so changed that the acid has no power upon it, and this condition continues after the platinum wire is withdrawn. The contact of a single point of the platinum sends a transformation through all of its particles which renders them invulnerable to the attacks of the most powerful acid. Even more wonderful is its change under the influence of a current of electricity. When a bar of pure soft iron is welded upon an insulated wire and a current of electricity is sent through the wire, the bar is instantly converted into a magnet. It is endowed with an unseen force which stretches out from its ends, and seizing any other pieces of iron within its reach, draws them to itself, and holds them in its invisible grasp. The object of insulating the wire is to prevent the electricity from leaving it, and yet through this insulating coat a power is exerted which changes so strangely the nature of the iron, enabling it to act on substances with which it is not in contact. As soon as the circling current ceases, the iron becomes like Samson shorn of his locks, its miraculous power has departed.

No less mysterious than either of these is the more familiar phenomenon of the fall of a piece of iron to the ground, under the simple action of gravitation. What is that invisible force which reaches out in all directions from the earth, and clutches all matter in its grasp? The fibres of this power are imperceptible to any of our senses. If we pass our hands under a suspended rock we can feel nothing reaching from it to the earth, yet there is something stretching up from the earth, taking hold of the rock, and drawing it down with the strength of a hundred cables! We walk enveloped in mysteries, and "our daily life is a miracle."—Scientific American.

THE GROWING WEALTH OF INDIA.—The effect of war in this country is felt in every land open to commerce, but perhaps in none more than in India, which has been looked to by English manufacturers for a supply of the cotton cut short by the blockade of the Southern ports. Previous to 1860, the cotton export of India was not seven millions sterling annually. The import of bullion into Bombay that year, chiefly in payment for cotton, was seven and a quarter millions sterling; but in the four years since, not less than sixty millions sterling in coin have been poured into that city, which now aspires to be the Liverpool of the East. To all India, Europe now pays forty millions sterling a year, of which more than half is in bullion for cotton. The largest share of the trade in Bombay is in the hands of the natives, many of whom reckon their wealth by millions, and speak with contempt of so petty an amount as a lac of rupees, or \$50,000. The influx of wealth is not confined to the merchants, but the mass of the peasants who raise cotton are rolling in wealth, though formerly burdened with debt, and slaves to the usurers. They hardly know how to spend their suddenly acquired wealth; one making the tires of his cart-wheels of silver; another, in an idolatrous procession, carrying enormous bags of rupees at the end of poles; while speculation rages wildly. Many of the wealthy and the educated classes are giving

largely to public objects, being lavish in their public spirited expenditures to make Bombay a great commercial capital. But as might be expected, since priests have quadrupled in four years in Bombay, while the rich are growing richer, the poor, and those with fixed incomes, are becoming poorer, and the rich are becoming fast demoralized with unhealthy speculation.

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"Behold, I come quickly." "Occupy till I come."

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**THE RESTORATION OF THE JEWS.**  
THE CONNECTION BETWEEN THEM AND THEIR LAND.  
BY A PÆDRIAN MISSIONARY.

It is a singular and very instructive fact that none of the many nations that have come into possession of the land of Palestine can be said to have thriven in it, or if for a season they have appeared to do so, their prosperity was transient. The country is one of the most fertile on the face of the earth, and when in possession of the Israelites maintained a dense population, but in no case save in theirs, can any people be said to have struck root in it. They merely held it by the power of the sword, and when that failed them, they were dispossessed to make room for others who held it only until a stronger appeared. This is a phenomenon of a singular character that it cannot fail to arrest the attention of reflecting men, and lead them to inquire into the reason of it. Nation after nation have obtained possession of Palestine, and nation after nation after holding it for many years in the same manner as the British hold Gibraltar, or the French Algeria, by superior force, have been compelled to evacuate it, and give place to others.

There must be a reason for this, and doubtless there is more than one. The man of the world will endeavor to account for it by the operation of secondary causes, and will speak wisely of the rise and fall of nations. But the Christian, remembering what that land once was, and the peculiar position which its former owners once occupied as the chosen people of God, cannot rest content with reasons such as these, even when admitting their truthfulness, for he cannot fail to feel that in all probability there are others that lie back of these, of far greater force, emanating directly from the great First Cause. We have already seen what was the cause which led to the expulsion of its rightful owners, the Israelites. It was because, despite of all warnings, they rebelled against God and refused to obey his voice, and as their predecessors the Canaanites were also "vomited out" because of their iniquities, we cannot be far wrong in concluding that this also was one of the causes which operated in driving forth the other nations who held it. None but a holy people can hope to permanently hold the Holy Land. But there were other reasons besides this one, and it now remains to consider what these reasons were.

That there is a connection between the Canaan and the descendants of Abraham, such as subsists between no other land and people on the face of the earth is quite clear. The whole of their history from the time of their great progenitor down to the present day seems to prove it. Abraham himself is commanded to leave his country, and his kindred, and his father's house, and get him to a land that God would show him. And he went, not knowing whither he went, and God led him to the land of Canaan. His descendants, at least the godly among them, while yet sojourning in the land of Egypt, all believed that in course of time they would be removed from thence, and taken to the land of Canaan, and so we find Joseph giving commandment concerning his bones, that they should be carried to Canaan, when the time removed thither, saying to them, "God will surely visit you, and bring you out of this land into the land which he swore to Abraham, to Isaac and to Jacob." When the children of Israel, after hearing the report of the spies, refused to go up into the land, having more fear of the sons of Anak than faith in God, God rejected them as unfit for the land, and condemned the entire generation to perish in the wilderness, with the exception of the faithful Caleb and Joshua. When they were about to enter upon possession of the land, they were repeatedly and solemnly warned that their tenure of it was dependent upon their adherence to the laws of God, and that rebellion against him, would infallibly result in their expulsion. When in consequence of their sins they were delivered into the hands of the Chaldeans, the King and his nobles were carried away captive to Baby-

lon, but the poor of the land were left. These being afraid of the King of Babylon's wrath in consequence of the murder of the governor whom he had set over them, consulted Jeremiah as to what course they should pursue, whether to remain in the land, or remove into Egypt. Instructed by God, he informed them that their safety lay in remaining in their own land, and that to remove to Egypt was to perish. Refusing credence to what he said, they removed to Egypt, and when Nebuchadnezzar conquered that country, Jeremiah's prediction was fulfilled. When having filled up the measure of their fathers by invoking the blood of the Son of God upon their own heads, they were finally plucked from off their land and scattered among the nations, they entered upon a course of suffering unparalleled either for severity or continuance. For eighteen centuries they have been the object of the most relentless persecution and the most profound contempt, so that even as the prophet foretold they have "Become an astonishment, a proverb and a by-word among all the nations whither the Lord hath led them." Yet amidst all their woes and wanderings, they have never ceased to regard the land of their fathers with the fondest affection, and to look upon it as still theirs. The ardent wish of a Jew is to be buried in Palestine, and so strong is the feeling that when unable to accomplish it, they frequently endeavor to obtain a portion of its soil which is enclosed along with them in their coffins.

Here then we have a phenomenon altogether without parallel. A rich and fertile country comes into possession of a people, who for four hundred years they have been accustomed to regard as theirs, although neither they nor their ancestors had ever owned a foot of it except for a burying-place. Their tenure of it was dependent entirely upon moral considerations, material prosperity being granted them when they served God, and adversity coming when they rebelled against him. Under godly kings they thrived exceedingly and became a great and powerful nation, while under their wicked kings they declined, until at last as they increased in wickedness they were altogether driven from the land. From that moment both they and the land ceased to prosper; they became the subjects of a relentless persecution wherever they went, while the land became desolate, and the cities waste.

What is the cause of all this? It is to be found in the fact which will be fully stated in the next article, that the land is theirs not by any merely human tenure, such for example, as the right of inheritance, or the right of conquest, but by divine right; that the grant made to them extends to all time; and finally, that though for a season they have been deprived of it, it is the fixed determination of God that they shall again be reinstated in the land and dwell therein forever. But who are they that shall be reinstated? According to a commonly received theory, it is those who will be alive at or about the commencement of the millennium, for they will then be converted and brought back. Thus the mere accident of the time of their birth, the mere fact that they shall happen to be alive on the earth at a particular period, will, according to this theory, suffice to make some five or six millions of Jews inheritors of all the glowing and glorious promises of blessings yet to be bestowed upon the seed of Abraham. They, and they alone, shall enter into possession of that fair and goodly land which is the glory of all lands. It is for them that the wilderness and the solitary places shall be glad, and the desert rejoice and blossom as the rose. It is they alone who shall tread the "way of holiness," over which the unclean may not pass. The glowing language of the evangelical prophet, "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," is applicable to them alone.

This seems passing strange, and scarcely in accordance with the tenor of God's dealings with men, or with the special promises which he made to his ancient people. When the Lord would prove the equity of his dealings with men, he says, "When the wicked man turneth from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Such is a brief description of the general dealings of God with men. But this description I need scarcely say, is applicable to all time and not to any particular period. The wicked man who thousands of years ago, complying with the appointed conditions abandoned his evil way, and walked in the ways of God, became as surely a partaker of God's salvation as if he had lived upon the very verge of time, for the promises of God are applicable to all people, all places and all seasons. Can we then be justified in concluding that in dealing with his ancient people, he has abandoned this just and equitable principle, and adopted another, whereby the benefit of his promises must needs be confined to the generation of Jews, who happen to be fortunate enough to live in the latter days, to the entire exclusion of all who preceded them? If indeed he has said that such is his intention, then there is an end of the matter, but this is not the case. Just as in the case of the promise, that the wicked

men who turn from their wickedness shall live, so is it in the case of the descendants of Abraham. If they repent and turn unto the Lord, they shall be restored to their land and have their hearts circumcised so that henceforth they should love with all their heart and with all their soul, that they might live. Deut. 30: 1-6. Both promises are conceived in the same general terms, and we are no more entitled to limit the period of application in the one case than we are in the other.

But this becomes still more apparent when we look at the question from another point of view. When Moses rehearsed the law previous to the entrance of the tribes into Canaan, he carefully warned them of the terrible consequences of their departing from God, and fulminated against them a long and terrible list of curses which would come upon them if they did so. Deut. 28. And when Jeremiah and Ezekiel prophesied they also foretold of fearful evils. Now upon whom did these maledictions fall? Upon the wicked generation who were ultimately expelled from the land? No, but upon all generations from that time forward. For eighteen hundred years these direful curses have fallen heavily upon the whole Jewish race, nor are they entirely removed, although they have been modified of late years. No matter although they were useful and peaceable citizens, no matter although their conduct in many cases may have been honorable and upright; the bare fact of a man being a Jew, has been found sufficient to sink him in the eyes of men, and so they have only been oppressed and crushed allway. The descendants of Ham have not been more thoroughly wronged and despised, than have been the descendants of Abraham, and all this has taken place in strict accordance with the sure word of prophecy.

But the question occurs, is it likely, is it in keeping with the character of God that his curses should fall upon many generations and his blessings be confined to one? Undoubtedly, during the long period of their encampment, there have been many righteous Jews who have repented of their own and their nation's sins, and turned unto the Lord their God, and it seems not unnatural to suppose that just as when the wicked man shall turn from his wickedness, and do that which is lawful and right, he shall experience the truth of God's promise and save his soul alive; so will the penitent Jews likewise experience the truthfulness of the promise which he made to them upwards of three thousand five hundred years ago: "The Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it and he will do thee good and multiply thee above thy fathers."

But how can this be? Are they not dead? How then, can they inherit the land? Yes, they are dead, but if the interpretation put upon the promises be true, they shall dwell in the land although they were dead and plucked up by the roots. Is anything too hard for the Lord?

**"TILL HE COME."**  
"Till He come"—O! let the words linger on the trembling chords; Let the little while between In their golden light be seen: Let us think how heaven and home Lie beyond that—"Till He come." When the weary ones we love Enter on their rest above, Seem the earth so poor and vast, All our life-long overcast; Hush, be every murmur dumb; It is only—"Till He come." Clouds and conflicts round us press: Would we have one sorrow less? All the sharpness of the cross, All that tells the world is loss, Death, and darkness, and the tomb, Only whisper, "Till He come." See, the feast of love is spread, Drink the wine and break the bread; Sweet memorials—till the Lord Call us round his heavenly board; Some from earth, from glory some, Severed only—"Till He come."

**LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.**

**CHAPTER III. SECTION I.**  
Some other particulars relative to the subject under consideration. The trials of the Church under the reign of Antichrist.

In this section I shall remark upon some of the prophecies which are thought to relate to the trials of the people of God under the prevalence of antichristian tyranny. As the scenes of this tyranny may continue for some time, perhaps for half a century, [That is, from 1811, or the time when this was published] and it may be more, some of the prophecies now to be noted, may relate to that period generally; some to one part of it, and some to another. But before any prophecies relative to that period are considered, let it be remembered, that the great infidel power of the last days being denominated antichrist; being also represented as the old Roman beast revived, and at the sixth, or imperial head, recovered from its deadly wound; these things alone portend solemn things to the Church. Why is this power called antichrist? Why has his existence in the last days so long, and so abundantly and solemnly predicted to the Church under this, and various other terrific appellations? Will he not verify the hostility indicated in his very name? Can the appella-

tion of antichrist be unmeaning? Why is he represented in addition to this, to the last head of the old Roman beast? And the sixth, the most persecuting head, recovered from his deadly wound? The best expositors agree, that a beast, in the symbolic language of prophecy, means a great power hostile to the Church or Christ. Powers ever so great, not hostile to the Church, are not symbolized by beasts. And when a great power, that has been hostile to the Church, and has been symbolized by a beast, ceases to be hostile to the Church, that beast is represented as dying, or being wounded to death. As in the case of the old Pagan Roman Empire, when, in the revolution under Constantine, its government was changed from Pagan to Christian. And when the same beast is represented as reviving, the indication can be nothing less, than that a similar power, equally hostile to the Church, and mystically the same, has come into existence. If this trait of character be not verified by the hostility of such a power to the Church, there can be no meaning in the representation, that the old beast is revived. That antichrist should be raised up to inflict judgments only on Pagan and Mohammedan nations, cannot by any means answer to his appellation; for those powers were hostile to Christ. But the appellation given to this great power indicate hostility to the friends of Christ.

And the representation of the sixth, the imperial head of the old beast being recovered from its deadly wound, and this under the immediate agency of the devil, in his rage of the last days, because he knoweth that he hath but a short time, must indicate alarming hostility to the cause of Christ! This was the head, which in ancient days was the most terrible of all the heads of the Roman beast. Under this, Christ was crucified. Under this, the apostles were put to death. And under this, the greatest exertions were made in ten bloody persecutions, to eradicate primitive Christianity from the earth. If this head then be symbolically represented as rising out of the bottomless pit, being revived under the agency of the devil, in his last stage, and all this under the additional name of antichrist, who the Christians in the days of John had heard was to come, we need not wonder that solemn admonitions are given to the Church relative to the event. And if amazing hostility be not exerted by this power against the Church, why is Jesus Christ abundantly represented as coming from heaven, with all his armies and equipage of a most mighty conqueror, to carry on a war against him, and to vanquish him in the battle of that great day of God Almighty? Does not all this indicate the most violent hostilities to be undertaken by the terrible power of the last days against the true Church of Christ? In Rev. 17: 14, we read concerning the horns of the Roman beast, "These shall make war with the Lamb." Here we learn, that one real object of antichrist is war with the Lamb. . . .

It is not to be expected, that the Church will again see such depression, as she saw in the worst times in the dark ages; such smallness of numbers; and involved in such clouds of ignorance! It does not seem probable that she will be forced to return to this state. The present numbers of the Church and the light which has dawned upon her, seem to forbid it. Perhaps the numbers of true Christians, and the light enjoyed in the Church will never be less than at present; nay, will increase. But can we hope a majority of the people of the Christian world will become gracious, before the battle of that great day? No doubt a very great majority of them will continue to reject Christ. This is gathered from the predictions which relate to that period. What then may we expect this very great majority of people, rejecters of Christ, will be found to be doing, under all the awful and powerful attacks of that three-fold agency, of the dragon, of antichrist, and of false religion, (Rev. 16: 13, 14.) which if it were possible, would deceive even the very elect? They will be gathered to the battle of that great day of God Almighty! They will be found rapidly filling up the measure of their sins. Usual restraints will be taken off. Let us break his bands asunder, and cast away his cords from us. The abounding of iniquity will cause the love of many to wax cold, and to indulge violent hatred. Their opposition will rise in proportion to the evangelical light which they reject, as did that of the crucifiers of Christ. This principle of human depravity of hating the more, the more clearly the light shines, will then be found operating to an unprecedented degree; as restraints will be taken off, and things will be found ripening to an unprecedented crisis.

This will cause the Jordan of antichristian violence to overflow all its banks and to roll its turbid billows, even in the time of wheat harvest, between the tribes of the Lord and their millennial Canaan then in view! In this way the impatient, under the gospel, will be prepared for the awful scenes of judgment, which will burst forth upon them, and accomplish the designs of the battle of the great day. The slain of the Lord, at that period are to be many, from one end of the earth, even to the other end of the earth. And they will prove to be the slain of the

Lord, in consequence of being found in battle array against the Lord. And this, their battle array will be threatening, as the subsequent judgments will be decisive and awful.

Ye friends of the kingdom of Christ, how interesting are the times, into which it has been our lot to fall? Ye behold the last head of the Pagan Roman beast, the deadly wounded head healed; and the beast, that ascendeth out of the bottomless pit, presented before our eyes! This is mystically the head, that crucified our Lord; and in ten bloody persecutions, endeavored to banish primitive Christianity from the world! And his eventual object now will be; war with the lamb; (Rev. 17: 14) war with saints; (Rev. 12: 6) persecution of the woman; (Rev. 12: 3) to make war against him who sitteth on the horse. . . . The above are objects predicted to be eventually accomplished by him, and by men of his spirit. These things are interesting to us. We may have peace in our days, and we may see the reverse. Let us not be greatly disappointed, if we are called to meet sore trials. When those days are found opening upon us, are not the following sacred injunctions emphatically applicable? "Watch ye; stand fast in the faith, quit you like men; be strong. Be strong in the Lord and the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastwork of righteousness, and your feet shod with the preparation of the gospel of peace, above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God. Praying always with all power and supplication in the Spirit; and watching thereunto with all perseverance and supplication for all saints. Seek the Lord all ye meek of the earth, seek righteousness, seek meekness; it may be ye may be hid in the day of the Lord's anger, for as a snare shall it come on all who dwell on the face of the earth. Ye are not in darkness, that that day should overtake you unawares. Exhort one another, and so much the more, as ye see the day approaching. Take heed that no man deceive you. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass; and to stand before the Son of man." What matter of gratitude and joy, that we are not left in darkness relative to the trials of the Church under the tyranny of antichrist! Though she will for a season be depressed, yet God will be near, and will regard her as the apple of his eye. And she will eventually rise, and the enemy will sink. The first reign of the imperial head of the Roman beast closed in his being wounded to death. And the second, his present reign will close in his going into perdition. This will be inconceivably more terrible and decisive than the first catastrophe. . . .

Ye learn, then, O Christians, who may live in the days of antichristian violence, the happy termination of your struggles with antichrist. Your afflictions will for a time abound; and your consolations may also abound. Hear the animating words of your Almighty Captain, when the terrors of the battle shall be perceived. "Fear not, for I am with thee; be not dismayed, for I am thy God. When thou walkest through the waters they shall not overflow thee, and through the fire, thou shalt not be burnt. I am with thee, to deliver thee, saith the Lord. I am he that comforteth you. Who art thou, that thou shouldst be afraid of a man, that shall die, and the son of man that shall be made of grass, and forgettest the Lord thy maker, who hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as though he were ready to destroy? And where is the fury of the oppressor? When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. Fear ye not the reproach of men, neither be afraid of their reviling. Fear not them who kill the body; and after that have more that they can do. But fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father, who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, who is in heaven. Awake, awake, put on strength, O arm of the Lord; awake, awake, as in the ancient days, in the generations of old. Art thou not it, that hath cut Rahab, and wounded the dragon? Art thou not it, that hath dried the sea, the waters of the great deep; that hath made the depth of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall

obtain gladness and joy, and sorrow and mourning shall flee away."

One who loves and seeks for truth and light.

**PRAYER.**  
Lord, what a change within us one short hour Spent in thy presence can avail to make! What heavy burdens from our bosoms take! What parched grounds refresh as by a shower! We kneel, and all around us seems to lower; We rise, and all the distant and the near Stand forth in sunny outline brave and clear. We kneel, how weak 'twere rise, how full of power! Why therefore should we do ourselves this wrong? Or others, that we are not always strong— That we are ever, ever borne with care— That we should e'er weak or powerless be, Anxious or troubled, when with us is prayer, And joy and strength and courage are with thee!—Dean Trench.

**THE CROSS-BEARER.**

BY M. D. W.

The fourth picture presented before us, represents "The Cross Lightened." The youthful disciple is endeavoring to lighten the cross he perceived that he must bear, if he would be a disciple of Christ. With a saw and plane, he seeks to shorten and smooth it! "But though he dared no longer refuse it, he still shrank from its weight and roughness. He had not yet learned that the true way to find relief is in bearing it patiently and faithfully. He knew not the efficacy of that grace which strengthens the toil-worn and is made perfect in weakness. Soon he began as before to take counsel of the flesh, and seek a compromise with duty."

"The cross which has been assigned to him he might not exchange for another, but could he not in some measure diminish this? 'I shall obey,' he said, 'even though I save myself a portion of the pain.' It will still be my Lord's cross, and has he not promised me that his yoke shall be easy, and his burden light?"

Alas! too many of us have been like this weak, half-hearted disciple! We have sought to lighten the cross we deemed too heavy for us to bear—we have sought to avoid the painful duty enjoined—and quieted our conscience by the performance of a portion of the work or the practice of a degree of self-denial—but have not faithfully and heartily submitted to the full measure assigned us. Whereas, "the very affliction at which we murmur, the heart searching of God's Spirit and Word which so sorely tries us, the very duty of which we perform but the half, would have proved the choicest blessings if we had cheerfully taken them from his gracious hand."

Fifth view, *The Cross Worshipped.*  
"How patiently does the Master bear with the waywardness of his people! With what tenderness does he correct their mistakes, reprove their follies, and teach them the path of obedience! With gentle reproaches he had recalled his disciple from the vain endeavor to lighten, or in any way alter the cross that he had presented. It was the cross as he gave it, which the disciple was to bear. But alas! that the weakness of the flesh, and the deceitfulness of a yet unsanctified heart, should have still contrived evasions of duty. When I next saw him, he had set it upon a little eminence, had wreathed it with a garland of flowers, and was bowing low before it in the attitude of adoration."

"And is this said Jesus, as he again drew near the erring one, 'the service which I require of thee? Thy duty is to bear the cross, not to worship it. It is not by decking it with flowers that the ornament of celestial purity is acquired; it is not by bowing the head, or bending the knee, that thy spirit within is made lowly. The cross is given thee for the crucifixion of thy sinful nature, that the body of sin may be destroyed. It cannot effect this without pain. Thou must feel the burden, thou must suffer with me, else thou hast no part with me.' Rise, my child, from thy posture of self-indulgence, take up thy cross, and bear it after me."

"How many are familiar with the language of the cross, with the terms, sacrifice, self-denial, and self-crucifixion, who know nothing practically of what they signify. The cross is made an ornament; it is wrought in gold and jewels;—it hangs in pictures in elegant halls, or tips the costly church spire. Fair fingers touch the harp and organ in its praise, and the popular orator rounds many an eloquent period with its sacred name. And yet how far is all this from true evangelical cross-bearing, or the meek endurance of divine chastisement, the humble and faithful performance of faithful duty!"

"Sixth. *The Cross A Shame.*  
"When I next saw this disciple, he had taken down his cross from its place of honor, and began to carry it as his Lord required. Just then, however, he espied certain bystanders looking on contemptuously; and unable to endure their reproach, had thrust the cross behind him,—may had even attached to it a cord by which it was trailing on the ground. He had thrown a veil over his face for further concealment; and thus disguised was passing on his way, when the Lord again approached, and lifting the veil accosted him."

"Ashamed of me and my cross! Is it possible? Dost thou remember when I

stood at Pilate's bar? when my enemies put on me the mock robe, and the thorny crown, and in cruel derision cried 'Hail King of the Jews! Dost thou recall that scene where between two thieves I hung for thee on the accursed tree, when all that passed by, reviled me, wagging their heads? For thee I endured the cross, despising the shame. And now amid all the angels of God I make mention of my redeemed, and am not ashamed to call them brethren.' And is this all the return thou hast to make to me?"

"How many may think with surprise on this poor disciple vailing his face, and concealing the instrument and pledge of his salvation, while they themselves do the very same thing."

"Some are ashamed of the doctrines of Christ. . . . Christianity as a term they will accept, but it is a system without an atonement, without regeneration, without sanctification."

"Some are ashamed of the precepts of Christ. In their circle, their school, or tour, it is not manly to be meek, entreprising to welcome God's allotments of poverty; humility is meanness of spirit; loving one's enemies cowardice. The lowly virtues which grow only in the soil watered by penitential tears have for them no beauty. They love the praise of men more than the praise of God."

**MISSION JOURNAL.**

*Sunday, May 14.* How often, as we gather in Sunday school, do we wish our house was twice as large. At 10 o'clock, nearly every child is there with clean, nice clothes, tasty hats, and those whose parents are able, come with snow white dresses, a broad sash of ribbon, nice gaiters, and as they greet us with their sunny faces all beaming with affection, and radiant with joy, as happy as a spring squirrel and nearly as lively, we forget that we are white, and think that they are our own dear children. Some are always dressed like dolls at church or school. They think much of dress, and as they grow older they cover their fingers with rings, and hang Attleboro' jewelry around them as much as possible. Most of the large girls wear earrings. They are very nimble with the rope, and make much noise at play. Mirthfulness predominates in most. They are quite sensitive, yet when punished seldom show any signs of feeling, but as soon as it is over, they take on bitterly. Some of the children are as white as any children at the North. I cannot see the least mark of the race upon them. Others are brunettes, and usually good looking, with a quick, impetuous temper, and every mark of ability, full, high forehead, black, nearly straight hair, compressed lips, splendid teeth, smooth, clear skin; usually the most capable of the race.

We have besides these, the darker faces, with less white blood flowing in their veins. In these there is a vast difference in ability. These are of the native African stock, and have the peculiar broad nose, puffed lips, large, snow white teeth, unless colored by a prevailing habit of dipping snuff. It is a common sight to see one, and frequently two sticks in each corner of the mouth. These sticks are usually of soft, spongy wood, the ends of which are chewed into a kind of brush. These sticks are dipped into snuff, and then placed in the mouth, side of the teeth, where they remain until the powder is exhausted, when the sticks are again dipped, to become another sweet morsel. This dipping is quite general both among the whites and blacks. Snuff is seldom drawn up the nose. I have not seen one instance. Snuff-dippers, like tobacco-chewers, are known by the color of their teeth. Another peculiarity of the native, is the short, curly hair, through which some boys run their slate pencils and keep them safe. Owing to the constant mingling with Northern soldiers, and from their large imitation, they speak quite like others, and seldom use "dat" for "that." We notice more of the old people use that peculiar phraseology. They have comparative terms peculiar to themselves. Whatever is of an enterprising nature is "right smart." To be sick is being "under the weather." Pain is termed misery, we frequently hear of "misery in my head," or oftener "misery in my side." All adjectives concentrate in "heaps." Thus if a man is better he is "heaps better."

They are very ignorant of all scientific facts, not knowing the shape or motion of the earth, or have the slightest idea of the geography of the country, yet when told, eagerly catch the idea, and are so much pleased to find out that they do not soon forget. Our school now numbers nearly 160 scholars, with an average attendance of 135, old and young. In Bro. Leslie's absence, we found it impossible to do justice to so many. This led us to adopt a nice plan, that the children like much, and has proved a great help to them, as well as to us. Our school-house is situated among large, shady trees. Under these trees we send out classes to recite to advanced scholars. Our programme allows thirty minutes to each class, so that every half hour we send out five classes, averaging eight to a class. This, with the classes that we have out on the floor, so reduces the number in the house,

that we get along comfortably and quietly. We have so arranged, that each class goes out twice; this gives them the opportunity of reciting the same lesson that we hear, so that when called out by us, they usually have quite a perfect recitation. It also relieves the children, and is a beautiful sight, sitting in happy groups under the refreshing shade. It will be borne in mind that the weather is like June, fresh and invigorating. The air is sweet and wafts the odors of fragrant roses which fill every garden, and seem to grow and bloom as though every thing was congenial. Many curious comments are made on our school, and there is evidently an anxiety lest the despised ones should excel the lighter children. Since we have commenced, schools have started up all around us. Even the Catholics now have one. We hear of some criticisms on our school, and last week I received an instructing note from the former mistress of one of our scholars. I took no notice of it. Within three months, some of our children have passed from the alphabet to become fair readers of the Bible. They are learning to write quite prettily on their slates, and are getting hold of arithmetic. They are very practical, for if they cannot answer a question from the book, yet if the same question is made to cover their dealings in marbles or marketing, they at once answer correctly.

This people are answering the knotty question and settling the problem of their maintenance in freedom. There is not a trade or art but what is represented by them. Saturday last, I saw a colored mason, evidently in charge of the erection of a brick building. They are tin-workers, carpenters, farmers and gardeners, and as near as I can learn, their former masters left nearly all the farms and shops to them, while they were hunting or visiting. I consider that the real practical knowledge of every day matter in the South, is among the blacks.

They are now publishing a paper, advocating the rights of suffrage and other points essential to their interests, in their new emerging to the life of liberty and peace. Glorious is the peace that seems to come like angel's voices from every breeze. The North have lost sons dear to hearts and homes, but no more. This country has lost sons, business, hopes and credit. Desolation reigns broad spread, as far as the legions of war have tramped. A night of darkness was fast settling over this guilty South. No life was left. Prostration and famine stared all in the face; yet gleams of prophetic light shone through the dark clouds as, faith claimed God's help, and many a prayer, "How long, O Lord," found a promise of speedy relief. Yet at last, although the prayers of the millions of enslaved ones had gone up to the God of Sabbath, the cheering hope of peace comes to them as an unexpected blessing, not in the fact of it, but in the time of it. Yes, the sad war is over; everything is brightening. Thronging multitudes of rebel soldiers pass through Nashville on the way to their homes. They are all about us in our village, but they are subdued; they seem doubly afflicted, they have not only lost much by a foolish scheme, but their best friend to help them out of their difficulty, has fallen by the hand of an assassin. They say they are glad to get home, and they will now respect the North as much as they despised it before. It will take a long time to settle the sediments that have been thrown up to the surface by the convulsion of the undercurrent of disaffection and rebellion, but time settles all things, and it is only a question of time in regard to the settlement of all the startling phenomena of these last days.

The question is often asked, how do these people enjoy their freedom? I answer they are not free. The right of suffrage is not yet enjoyed. The privilege of testifying in court is denied them. This subjects them to the will and caprice of man. If they get justice, it is not as citizens, but as sufferers, and pity or help is afforded only as they find friends among their foes. Outrages of every description are perpetrated, with no power of redress so far as testifying against a white man. I have heard of men forcibly taking teams from blacks, and by simply setting in a claim; the poor man not being able to testify, lost his property.

The life of the black is but as a dog in the eyes of multitudes around us, and they feel the curse of "Ham" upon them, and I suppose will, until the curse is lifted by the close of all prophetic events. Still they are happy, though not as enthusiastic as some might suppose. Yet there is a chuckling feeling of inside pleasure, as they meet their former masters and feel that they are fast removing from their cursed oppression. No mind at the North can fully enter into the subject of slavery without visiting and seeing its sad workings. The secret power of "Uncle Tom's Cabin," was that true life was depicted by one who saw just such things.

**Sunday, May 28.** We have selected six Christian teachers from our school who can read, as Sunday school teachers. We previously instruct them on the lesson, and give them thirty minutes to converse with their classes. At the close, I ask the entire school questions on the lesson. They are delighted with this, and we are getting much Scripture knowledge before them. They enjoy singing much, and we attend especially to it.

Our morning prayer meeting was interesting. When we first came, we found that long hymns and exhortations were in vogue. Now all take hold, each saying a few words, and a few verses are interspersed. As soon as one prayer was finished, they were accustomed to arise instantly from their knees. It is now different, all waiting a moment to see if another wished to pray. Our friends are in good working order; they like to be told somewhat how to go on, and then drive on with all their native eloquence and energy. The close of the meeting, mourners came freely forward, and knelt for prayer.

At 3 P. M. I spoke from Rev. 21: 7. The subject was fruitful, and the Lord helped me in an unusual degree; the hanging head and the fearful eye told that the word was taking hold. After an unusual season of prayer for the blessing of God upon the hearer, I emptied the seats in front, and during singing invited all seeking Jesus, to come forward. Immediately all the seats were filled, and still they came, until there was no room to kneel. My heart was being lifted to God in secret prayer for him to approve and direct us. I looked around and saw my little daughter Clara bowing among the mourners. It was unexpected, and to me deeply affecting. During prayers, one arose to her feet rejoicing in deliverance. Another for whom I felt a deep interest, having visited and prayed for her, who had been for some time under deep conviction, whose daughter was converted two weeks since, began to whisper the name of Jesus. I spoke to her and said, praise Jesus. Soon she began to get hold and then no words could express the joy of her soul as she declared herself loosed from Satan. She was almost wild with joy. Such conversions I never saw before. They die, and are born again truly.

## BLUNDERS OF GEOLOGISTS.

Continued.

The other argument from the coexistence of man with the extinct quadrupeds of Europe—the woolly rhinoceros, the mammoth, cave-bear, and hyena—is equally inconclusive. No reason appears why these animals may not have occupied the German and British forests down to the invasion of the Romans, any more than against our mastodon existing since the invasion of America by the present race of Indians. Yet Lyell (*Antiquity of Man*, p. 204) says:—"If the author was right in calculating that the present delta of the Mississippi has required, as the minimum of time, more than a hundred thousand years for its growth, it would follow, if the claims of the Natchez man to have coexisted with the mastodon were admitted, that North America was peopled more than a hundred centuries ago." We shall have occasion, by and by, to examine the accuracy of the calculation of one hundred thousand years' growth of the delta; but just now, would examine the other assumption, of the remote antiquity of the mastodon—a contemporary of the mammoth—as their bones lie mingled in the Bone Lick.

The discovery of the megatherium on the surface soil of South America, where they are used by the natives for fireplaces, startled the remote antiquarians. Bones will not last for many millenniums in such a climate. The discovery of five or six bushels of undigested pine and hemlock twigs in the stomach of Dr. Warren's magnificent specimen of *Mastodon Giganteus*, in excellent preservation, in Orange county, N. Y., now in his private museum in Boston, settled the question of the remote antiquity of that animal. Twigs do not last one hundred thousand years. The tradition of the Indians is thus confirmed, who report that their fathers had seen a huge deer, with a hand on his face. We know that their conquest of this continent was not many centuries before our own advent of it. In the milder climates of Europe the mammoth might have existed centuries later than in the Siberian winters of New York. In fact, the Siberian hunters fed their dogs on the flesh of the celebrated mammoth of the Lena, whose skin, bristles, and wool are now in the Museum of St. Petersburg; and Professor Brandt has pine leaves and seeds, half chewed, found in the molar teeth of a rhinoceros. And as to our American mammoth, one was found in the trench of the old Tescuco road, which may have carried some of the children of the Sun. There is every reason to believe that the extinction of the mammoth and European rhinoceros dates no farther back than that elevation of Scandinavia which closed the Polar Sea, and changed the climate of Greenland. At any rate, no antiquity can be claimed for man on the ground of his contemporaneity with extinct species; else a century hence New Zealand geologists will demand a hundred thousand years for the runaway English sailors, whose bones may be discovered beside the charred bones and egg-shells of the moa, on which they made their supper last Easter.

The peat-bogs and the caves being thus appealed to in vain for any measure of savage human history, it was thought we might have some success in the land of pyramids, the mother of science, sacred Egypt. Accordingly, a Mr. Horner went to work, and bored down as deep as he could in the mud of the delta of the Nile, and brought up bits of brickbats and crockery, he says, from the very bottom. Whereupon he tries to find out how long the mud was forming over the brickbats by calculating how long eight or nine feet of it had been forming around the image of Ramesses II. by the annual deposit of the Nile, at the rate of three inches a century; and finds that civilized man existed thirteen thousand three hundred and seventy-one years before A. D. 1854. Of course, he could not make his calculations without some assumptions—a geologist must always have an *if* to lean upon. He assumes, that he knows there was any such man as Ramesses II., and that he knows when he reigned, and that the monument was erected at the middle of his reign, instead of some centuries after his death, according to the usual mode of deifying heroes. It is useless to tell any one who has seen Lewis's "Astronomy of the Ancients," that the Egyptian chronology of the so-called readers of hieroglyphics is all purely fabulous, and that no two of them are agreed, by some centuries, as to any date. For instance, the reign of the first Pharaoh, Menes, is decided by Lepsius to be three thousand eight hundred and ninety-three years before Christ, Champollion four thousand nine hundred and fifteen, Bunsen three thousand six hundred and forty-three, Le Sueur five thousand seven hundred and seventy-three, Bockh five thousand eight hundred and sixty-seven, &c., which makes a slight variation of two thousand two hundred years in the spelling and readings of the hieroglyphics.

The next assumption is that the delta of the Nile always grew as slowly as it does now; and, therefore, knowing the rate of growth of the upper nine feet, he could calculate the growth of the lower twenty. But Dr. Buist, in the *Bombay Journal* of

Science, on "The Geology of Lower Egypt," shows that this is impossible. "A principle," he says, "that seems to have been too often lost sight of in the formation of deltas, should be constantly kept before us: No delta could ever rise permanently above the inundation at all, by the agency of setting up, exclusively, and unless there was an upheaval of the land, or subsidence of the water. At Cairo the deposit of each flood is as thin as a sheet of drawing paper: when this accumulation goes on till it has reached within a few inches of the highest inundation, it must become evanescent altogether. Neither Alexandria, Cairo, Hyderabad, Scinde, New Orleans, nor any other deltaic city, could ever have found a site at all, unless by upheaval, and so with the sites of the villages from Cairo to the sea, and the bulk of the area of the delta which the Nile, even at its highest floods, now never reaches. Yet these are all composed of river mud, of exactly the same description with that now being deposited. If this, which is not a hypothesis, but a principle, be kept in view, and if it be remembered how much more rapidly mud is precipitated in stagnant than in running water, it will be at once seen that the rate at which alluvium now accumulates on deltas, merely overlaid by a shallow film from the surface of the streams, affords not the slightest ground for drawing conclusions as to the time taken for the accumulation of the whole mass, laid down, as it must have been, under circumstances utterly unlike those now existing. The mud of the old delta of the Nerubudda, in Guzerat, now forming a bank of seventy feet in thickness, the surface of which above Broach, twenty miles above the Gulf of Cambe, is thirty feet above the highest flood, divides into flakes of one-fourth to one-eighth of an inch; and yet we are not certain that each of these may not have been the deposit of a single freshet, of a few days or hours' duration, rather than the accumulation of an entire season."

The third unfounded assumption is, that the mud formed over the brickbats at all. It were a far more likely inquiry to ascertain how long a brickbat, thrown into a mud bank under water, would be in sinking to the bottom. The inundation of a single season would probably give ample time for these antiquities to reach their present position. Thus far, then, the oracles of Egypt are dumb, giving no answer to the question of man's origin, neither by hieroglyphics nor brickbats.

To be continued.

## SALVATION OF CHILDREN.

**"Tuesday evening, March 7.** Dear little E. asked to be quite alone with me for her prayers, and she prayed aloud in a way that perfectly amazed me. I cannot remember the whole prayer, but what I here record is, I believe, word for word. There was the deepest seriousness in her manner, and my own heart was powerfully impressed with a sense of the Holy Spirit's presence and power. She began—Jesus, I thank thee for taking care of me all to-day, and for taking care of all of us in this house. . . . Oh, Jesus, do forgive all my naughtiness. Forgive me for forgetting thee, and not trying to please thee. Forgive me for whenever I have been disobedient and selfish, and not kind to others, and not like thee, Jesus, Oh, do forgive me, Jesus, and do wash away all my sins in thy precious blood. Forgive my angry passions and angry words, and forgive my naughty thoughts and feelings, even when I haven't said them aloud. Oh, Jesus, do wash me in thy blood! I do want it so very much. And do help me to be good, and don't let Satan come into my heart. Do keep him out of my heart. Let there be no room for anything in my heart but thee, Jesus. Do, Jesus, fill up all the room, and don't let anything else come in, and don't let me love anything in this world as much as I love thee. And let me think about heaven a great deal more than anything in this world. Let me think about going home to heaven, to be with thee, Jesus, and make me very happy to think about heaven. And, Jesus, make me think about the day when thou wilt come again, because thou hast said, 'I will come again and receive you unto myself, that where I am, there ye may be also.' Do come, Jesus, and receive all of us to thee. Do let all of us in this house love thee. [Here several names were mentioned, with very striking and appropriate petitions.] And do bless dear C., and make her happy; and do, Jesus, teach her about thee, and about thy love in dying on the cross to save us, and let her be as happy as M. A. is, and make us all as happy as M. A. is, and make us all love thee more every day.' . . .

**"Wednesday, March 8.** At morning prayers I was turning to the chapter in course, when little E. came up and whispered, 'I want to ask something so very, very much.' I asked her what it was. 'I want you to read a chapter that is all about Jesus from the beginning to the end.' Dear little H. heard the whispered request, and said, 'Oh, yes, do; do read all about Jesus—every word about Jesus.'"

**"Monday, April 3.** Dear nurse and I feel our great need of wisdom in guiding these little ones aright, especially H., who is very high-spirited. Last night, when I was speaking to him about some things in the last few days that had grieved me, I said, 'What can I do with you if you are so naughty?' He looked at me very earnestly, and replied, 'Pray, I said, 'I do pray for you constantly.' He said, 'Pray now, with me, that Jesus will make me quite good.' He has been much better to-day, and asked me this evening if I did not think Jesus had helped him, and he again asked me to pray with him. E. said her prayer aloud, and it was most striking—chiefly thanksgiving, as if she had been especially struck with the mercies of the day. She began—I thank thee, O loving Jesus, for all thy kindness to me to-day, and for giving me everything I have asked for. [This petition struck me very much.] And I thank thee for taking care of me and of all of us in this house, and for not letting any illness or danger hurt us. I thank thee for sending thy bright angels to watch over us from all harm. Oh, I do not

know how to thank thee half enough for all thy kindness, because thou art so good to me, even though I don't deserve it at all. I am such an unworthy and sinful little child. I am always doing things that displease thee, and I am not at all like thee, Jesus. Do keep me from grieving thee so often, and do make me think about thee more, and try to please thee, and do put thy Holy Spirit into my heart to make me like thee. I am very sinful and unworthy, and I know I am not at all fit to sit with thee and "with angels bright all clothed in white;" but do take away all my sins, and let me have the white robe, washed white in the blood of the Lamb, and then I shall be fit to sit with thee if I am covered over with thy blood. Don't let any of my sins be seen, only thy blood," etc.

**"Thursday evening, April 6.** E. went with nurse to tea at Mrs. A.'s with some dear Christians in humble life. She enjoyed it very much indeed, and in her prayer to-night she said, 'Bless those dear people that I have been to see this afternoon. I thank thee for letting me hear them speak about Jesus. Let me always love every one that loves thee, Jesus. Let them be my friends.'"

**"Friday evening, April 7.** To-night darling E. prayed with deep feeling and earnestness. She said, 'Do give me a new heart, Jesus, I do want it so very much. Thou hast said, "Ask, and it shall be given you." Do let me really ask from my heart, and do give it to me. . . . Make me thank thee very much for thy great love in dying on the cross for me, and for having the nails put into thy dear hands and feet for my sake. Let me be very glad that thou didst die for me, and didst bear all the punishment I deserved.' . . .

**"April 11.** This evening I went to see a poor young man, dying in consumption, and could not get home in time for my usual hour with the children. They were very much disappointed, especially H., but when I told him where I had been he was quite satisfied, and asked many questions about the young man. 'Does he love Jesus?' I said I had been trying to teach him of Jesus. He said very eagerly, 'Then if he knows about Jesus, and loves him, he won't be afraid of dying—he will go to heaven, won't he?' I said I had been repeating some texts to him, and he made me tell him what they were. When I was gone down-stairs he said to nurse, 'M. says she has been saying some texts to that young man. I hope she said, "Ask, and it shall be given you." It is such a beautiful one.'"

**"April 24.** I have been away for a little while, and the dear children heard that I was ill. Little E. wrote—I am so sorry you are ill. I will pray to Jesus to make you well. I know he will if I ask him."

**"April 25.** I went to my little E.'s bedside this evening, and she asked me to pray. I said, 'What for? That I may have a new heart—and for something else;' and then she burst into tears. Presently she said, 'Oh, I am so sorry about dear—; I am afraid he doesn't care about Jesus. Do pray for him. I am so very unhappy about him.' She was crying all the time I prayed. Afterwards she said, 'I want to speak to him, I want to ask him if he loves Jesus, and if he is sorry for his sins. Do you think I might ask him?' I said I was sure she might, and she seemed pleased at the thought, but still went on crying. She asked, 'Will you stay a little longer while I pray for him?' I knelt down by her side as she lay in her bed, and oh, she poured out such a prayer! such intense feeling, and earnestness, and power. I felt it was really 'taking hold of God.' She prayed that 'even to-night he might begin to think more about Jesus,' and then she said, 'Do, Jesus, give me a day when I may speak to him about thee all alone, and do put thy Holy Spirit into my heart that I may know what to say to him, because I am such a poor little child, I don't know what words I ought to say. Do teach me, Jesus, to speak thy words, and let them go into his heart, and don't let him forget them, and do give him a great deal of thy Holy Spirit, that he may be sorry for his sins, and may believe in thee, Jesus. Do hear M.'s prayers for him, and hear my prayers, too, though I am such an unworthy little child, and do let us believe in thee more, because thou art so faithful, and thou hast said, "Ask, and it shall be given you." Let us be quite sure that thou wilt answer,' etc."

Will not the reader join in this little child's prayer for the conversion of one so dear to her, for whom much prayer is made, and who appears to be "not far from the kingdom of God."

## "SPEAK NOT EVIL OF ANOTHER."

The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. JAMES 3: 6.

The late Dr. Backus, of Bethlehem, Conn., in one of his sermons gives the following definition of scandal: "Scandal! I'll tell you what it is. Brother Smith has heard something about Brother Jones, but it was told him under a pledge of great secrecy; and he finds it so hard to keep it alone that he tries to find some one to help him, and he imparts it to Neighbor Jennings, and it proves so weighty for their united capacities to bear, and so they manage to share it with Brother Frazer, and so it spreads from one to another, till Polly Downs hears of it, and then, woe! away it goes, and everybody knows it. And that's scandal!"

Her nature is all goodness to abuse, And causeless crimes continually to frame, With which she guides her person may accuse, And steal away the crown of their good name.

'They say.' A more sneaking, cowardly, fiendish liar than 'They say' does not exist. That personage is a universal scape-goat for personal gossip, envy, and malice; without form of flesh and blood when invoked, and yet stalking boldly in every community. The character is a myth, and yet real; intangible, and clutching its victims with remorseless power. It is unseen, and yet from an exhaustless quiver, wings its poisoned arrows from day to day. And no mail is proof; no character, position, or sex escapes; no sanctuary is too sacred, no home is bulwarked against its assaults. When

one base heart wishes to assail some person's character or motives, 'They say' is invoked. That is the assassin who strikes in the cloud—the Thug who haunts the footsteps of the offender, and tortures from careless word or deed an excuse for the stiletto. Men dare not always reveal their own feelings. With smiles and pretended friendship, they present the venomous shaft as coming from 'They say.' Be sure, reader, that when some villainous tale is told you, and the relater cannot give an author more tangible than 'They say' for it, that slander is the creation of the heart by your side, and reeking with the poison of envy and hatred, and earnest with a wish to have the falsehood of 'They say' bud into reality, and become current coin of the community.

Dr. Adam Clarke says! 'Among the thieves and knaves, he is the most execrable who endeavors to rob another of his character that he may enhance his own. This is that pest of society who is full of kind assertions tagged with butts. 'He's a good kind of a man but every bean has its black.' 'Such a one is very friendly, but it is in his own way.' 'My neighbor B. can be very liberal, but you must catch him in the humor.' He that repeats not of these injuries, and does not make restitution, if possible, to his defrauded neighbor, will hear when God comes to take away his soul, these words, more terrible than the knell of death: 'Thou shalt not steal.'"

In the sermon on the Mount we have an infallible recipe for the effectual cure of a slanderous tongue; 'Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold! a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye.'

'And now abideth, faith, hope, charity, these three, but the greatest of these is charity.'—*Cor. Adv. and Journal.*

(Original.)

## AN INCIDENT OF THE WAR.

Some forty miles from Memphis, Tenn., lived an aged, free colored woman, with her sons. During the progress of the war they had raised thirty-six bales of cotton, seventeen were stored in the barn and fifteen bales in the gin house. The rebels came and burned the fifteen bales and gin house, and Gabriel, one of the sons, managed to get the seventeen bales through the rebel lines to our people. After carrying the last three bales, he was reported by the man that he had hired to transport it. The next day up rode two rebel captains.

"Good morning, Gabe."

"Good morning, sir."

Pulling out a pistol and pointing, "You are my prisoner."

"For what?"

"For selling cotton to the Yankees. Didn't you know that every bale of cotton you sold, was as good as two men to them?"

"No, sir," said Gabriel. "I sold the cotton to buy coffee, and sugar and things to keep my mother alive."

"Well, where's the money?"

"I have \$300; the rest is with my mother."

"Well, hand it over."

Gabe handed his pocket-book to the captain, who took the 300 green backs, leaving six or eight dollars.

"Come along," said the captain. They rode about a mile, when the party stopped at a house, and sitting on the porch, he divided the money with his companions.

"Captain," said Gabriel, "will you let me go down to see a man near by, that owes me \$40 dollars."

"No, sir, you have waited on the Yankees, and now you shall wait on me."

Just then, up rode a squad of cavalry, and then another. The cloud of dust raised by the galloping horses prevented the uniform from being known. But Gabe's captor suspected that they were Yanks; or upon the porch he slipped and ran under the house, with Gabe close to his heels calling for his money.

"Give me my money."

"Hush, hush! I'll make it all right when the Yankees are gone, if you'll only keep still."

"Give me my money," demanded Gabe again. The Federal commander just then rode up.

"What's the matter?"

"Matter, why, under the house is a rebel, who has got my money."

"Pass out, rebel," said the captain.

Out he came, minus his sword and belt. Cowering, timid and stripped, he declared that he had been discharged from the army, that he had belonged to the Texas rangers, but had returned home.

"He is a scorch captain, and has got my money," declared Gabe.

"I haven't got your money."

"You have."

"Are you the son of that old, free black woman, living back here?"

"Yes," said Gabe.

"I saw your mother; she told me that this fellow had taken you and your money. Pass over that money, you scoundrel!"

He at once obeyed. The money was handed to Gabe, who remained of it, with \$95 more. The captain was then chained to a horse, and a pistol handed to Gabe to guard him. On the way back, the crest-fallen captain was frequently joked on the turning of the tables. He was carried to Camp Chase, where he remained for a year, lost his health, and was sent home and died.

G. H. CHILD.

## The Advent Herald.

TUESDAY, JUNE 13, 1865.

JOSIAH LITCH, EDITOR.

## THE MILLENNIUM.

THE PRE-MILLENNIAL RESURRECTION.

Paul, 1 Cor. 15th chapter, gives us the order of the resurrection. "As in Adam all die, even so in Christ shall all be made alive; every man in his own order. Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end."

There is no resurrection between Christ's resurrection and Christ's coming. Then the resurrection of all who are Christ's at his coming will transpire. Thus he also teaches in the 52d verse of the same chapter. "In a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "I will raise him up at the last day," said the Saviour, concerning those who believe on him. Then they will have a resurrection at a time when unbelievers will not have it.

But the 20th of Revelation only, tells us how long a period will elapse between the two resurrections. "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years are finished. This is the first resurrection."

A first implies a second or succeeding, one or more. But who lived and reigned with Christ a thousand years? Answer, I saw the souls of them that were beheaded for the witness of Jesus and the word of God; and which had not worshipped the beast, neither his image, neither had received his mark in their forehead nor in their hand; and they lived and reigned, &c. The word "souls" in the text is used in its literal sense for the element of life belonging to the persons who were beheaded; and not as a "synecdoche" for the persons, as is frequently the case. "And they lived," i. e., the persons to whom the souls belonged, "and reigned with Christ a thousand years." The soul of the martyr does not die with the body. Thus Christ said: "Fear not them that kill the body but are not able to kill the soul." The soul, then, not being killed is not the subject of the resurrection, as an abstract element of man's being. But the man being killed and dead by the departure of the soul from the body, the man will live again by the return of the soul to the body. The first resurrection, therefore, is not a resurrection of souls, but of persons, whose souls John saw.

The resurrection is to be literal, and not mystical or spiritual. If the first resurrection is spiritual, what will be the resurrection of the rest of the dead? Let us read it thus: "And I saw the souls of them that were beheaded, &c.; and they were converted and reigned with Christ a thousand years. But the rest of the dead were not converted till the thousand years were finished." According to this reading there would be no conversions for a thousand years.

Nor would the absurdity be lessened were we to substitute for conversion, "The spirit which animated the martyrs entered into them and they reigned with Christ a thousand years; but into the rest of the dead the spirit of the Martyrs did not enter again until the thousand years were finished."

For whatever construction we give the first resurrection we must give the second resurrection. The plain and obvious meaning of resurrection in the Bible is, the coming to life again of dead persons, so that they shall live in the body.

The reason why the victors over the beast and his image, mark, name and number, are specified as being the subjects of this resurrection, seems to be that they are just previous to this period brought to a severe test of faith and patience, and will need special encouragements to hold them up under such trial. But it is evident from other texts previously quoted, that all who are Christ's as well as the martyrs, will be raised at once. Many expositors suppose Peter refers to the thousand years or Millennium, when he says, "One day is with the Lord as a thousand years, and a thousand years as one day." Hence, they conclude, and not without reason, that "the day of the Lord" or day of judgment will be a thousand years long. That the judgment of the righteous having taken place and they raised to their reward at Christ's appearing, will thenceforth be joined with him in the judgment of the wicked, according to the saying of Paul: "Know ye not that the saints shall judge the world?" And also, Rev. 20: 3. "And I saw thrones and they sat upon them and judgment was given unto them."

How much of this day of the Lord will be occupied in the work of judging the wicked, cleansing and restoring the earth and dividing it and appropriating it by lot to the saints and their entering on the possession of their inheritance, it may not be possible for us to determine. But that some considerable time will be requisite for such a work is evident.

## THE PROMISES OF THE OLD TESTAMENT.

The Old Testament has many glowing descriptions of a state of very great peace and blessedness on earth which are usually referred to the Millennium. Especially the promises of temporal blessings to the Jews. But it is certain that the Jews had a "day of visitation in the past when Christ" would have gathered them but they would not. "Now they are hid from thine eyes," said the Saviour. "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." "That the whole house or Israel," the saints of Jacob's line will in the resurrection of the dead be brought out of their graves and be brought into the land of Israel, is promised in Ezekiel 37th chapter. But that the inheritance is to be given again to the children of the flesh in the flesh, does not appear. Whatever belongs to the resurrection state, the new earth and New Jerusalem, will be fulfilled in the millennium. But what per-

tains to temporal good in that land, and was not fulfilled before Christ came in the flesh they forfeited by rejecting him of whom "Moses in the law and the prophets did write." He was the medium of that good, and now it is too late to obtain it in this world. But receiving him, they may have all that is promised in the resurrection state and in the New Earth.

## CHANGES IN THE OFFICE.

We are happy to announce that arrangements have been made with Elder H. Canfield, of Vermont, to come into the office of the *Advent Herald*, and take charge, at least, for the present, of the business department, thus relieving the editor of the duties and cares of that department, and leaving him free to give more attention to his own appropriate work, the conducting of the paper, and also to travel and labor for the promotion of the interests of the *Herald* and publications of the office. This arrangement will incur quite an additional item of expense which we firmly believe the friends of the cause will promptly meet.

## VERMONT.

ELDER L. OSLER expects to spend the month of July in Vermont, and will be happy to visit the various places within hailing distance of Waterbury, so that he can go and return for Sabbath services. Cannot the friends at Johnson and other places get up a grove meeting to last three or four days? Address him at Providence, R. I., till the latter part of June, and then at Waterbury, Vt., during July.

## NORTHERN NEW YORK.

THE EDITOR proposes to visit Northern New York during the month of July, and hold meetings, as the way opens, and will be glad to hear from friends in that section at once. Let us have several grove meetings, and labor to awaken a new interest in the cause.

## THE TRENTON CONFERENCE.

This Conference met on Wednesday, May 31, in Messiah's church, Trenton, N. J., and has been a season of interest and refreshing. The particulars will be given in the report of the Secretary soon.

## MESSIANIAN CONFERENCE, O. W.

The meeting of this Conference will be held at Fingal, Wednesday, July 26th, 1865. The meeting was deferred from the time fixed for it in the winter to the period now fixed upon, because we hoped to have more assistance and a more profitable meeting.

J. LITCH, Pres.  
D. ELWELL, Sec.

## CANADA WEST.

ELDER D. I. ROBINSON, will be at Port Dover, and commence his labors in that vicinity on the third Sunday in June. We heartily commend our beloved brother to the confidence and co-operation of the friends in Canada West, and feel greatly relieved in reference to the cause in that Province.

## KINGSTON, N. H., 4TH JULY MEETING.

The usual grove meeting will be

NEW ORLEANS, JUNE 8. Brownsville, Texas, was entered by the forces of Gen. Brown, May 31st. The rebels before leaving sold their artillery to the Imperials. Cordinas was still hovering about Matamoros.

The rebel soldiers are active in subduing guerrillas in the Southern States. No mercy is shown them.

The report of Kirby Smith going to Mexico is confirmed. He takes with him a large amount of money.

WASHINGTON, MAY 9. The Georgia and Mississippi delegations have both informed the President that they shall do all in their power to restore the authority of the Union in their respective States.

The conspiracy trial was destitute of special interest to-day. All of the important evidence—both for the government and the prisoners—has been taken.

Nashville, June 11. At about 2 P. M. to-day the extensive building, used for quartermaster's and commissary stores, on the corner of Summer and Broad Streets, known as Taylor's depot, took fire from sparks, which fell into the cellar from a locomotive which was on the track running lengthwise with the building and about one-half of it destroyed. The other part was saved by the exertions of the fire department. Several dwellings near the scene of the fire were also destroyed. Two or three of the employees of the quartermaster's department are supposed to have perished in the flames.

Later. The destruction of government property at the great fire to-day is now believed to reach from \$8,000,000 to \$10,000,000. Within the walls of the quartermaster's buildings were stores sufficient to supply an army of 80,000 men two years. The quantity of rope alone consumed was valued at upwards of \$8,000,000. The building was the largest in the country—800 feet front and 200 feet deep.

Various rumors are afloat as to the cause of the fire, some maintaining that it was the work of an incendiary, while others say it was the result of accident. A Court of inquiry will investigate the matter. The fire spread so rapidly that the building was almost one sheet of flames before the firemen could get to work.

Washington, June 11. Official news from Acapulco, dated the 9th of May, embraces the following intelligence, which was suppressed in the despatches sent through French sources from Havana:—

Gen. Regules, with a part of the 1st division of the Central National army of Mexico, attacked the city of Tacambaro, in the State of Michoacan, on the 11th of April and took it by storm, capturing all the garrison, including 200 Belgians, together with ammunition, artillery, &c. A few days before the National forces captured a train with supplies and ammunition, sent from Morelia to Pachuca, and defeated the French forces at Bernardino, Cristo and Zinapoco, all in the State of Michoacan. Gen. Ortega, Commander-in-chief of the Centre, has taken the field having recovered from his wounds.

The Navy Department has received information of the capture of the defenses of Sabine Pass, the entrance to Galveston, Texas. Capt. Sands, who reports the fact, says, under date of the 28th of May:—"The rebel army of Texas has generally disbanded and gone home, and the terms of surrender recently executed in New Orleans between the rebel commander sent by General Kirby Smith, and General Canby, having been complied with on the part of the rebels, it only remains for us to occupy the fortifications. With regard to the rebel forces in Texas, I am assured by Confederate Lieut. Commander, Jonathan Carter, who declares himself to be the senior naval officer, that there is no naval property nor any vessels in Texas on the seaboard, and only one vessel in Red river—the ram Missouri—which he surrendered to the commander of the Mississippi squadron."

THE TEMPERANCE CELEBRATION. We understand that John B. Gough and many other distinguished speakers from all parts of the country have engaged to be present at the temperance celebration on the Common on the 17th of June. The most extensive preparations are making for this jubilee. A large number of Sabbath schools have already reported, including many from out of town. Delegations of Sons of Temperance, as well as Sabbath schools, are expected from Taunton, New Bedford, Lowell and other cities and towns in the Commonwealth.

KILLED BY THE EXPLOSION OF A SODA FOUNTAIN. At Haverhill, Mass., on Thursday, as Mr. Hiram Young was engaged in charging a soda fountain, he unfortunately applied more than the usual quantity of pressure, and the result was the bursting of the fountain, which mangled him terribly, causing his death in a short time. Mr. Eustace Kelly, who was assisting him, was badly wounded, although not dangerously.

PERSONAL. The Pope of Rome was seventy-three years old on the 13th of May, and on the 15th of this month will reach the nineteenth year of his pontificate. Out of the long list of two hundred and fifty-nine Popes, only eight have worn the tiara for a longer period than Pius IX.

#### THE NATIONAL DEBT.

The Secretary of the Treasury has published a correct statement of the public debt, as appears from the books of treasurers' returns and requisitions in the Department on the 31st of May, 1865. The recapitulation shows the amount outstanding bearing interest in coin to be eleven hundred and eight millions, one hundred and thirteen thousand, eight hundred and forty-two dollars, the interest being sixty-four millions four hundred and eighty thousand, four hundred and eighty-nine dollars and fifty cents.

The debt bearing interest in lawful money is one thousand and fifty-three millions, four hundred and seventy-six thousand, three hundred and seventy-one, the interest being

sixty millions, one hundred and fifty-eight thousand, three hundred and eighty-four dollars and fifty-two cents.

Debt on which interest has ceased, seven hundred and eighty-six thousand, two hundred and seventy dollars. Debt bearing no interest, four hundred and twenty-two millions, eight hundred and twenty-nine thousand, two hundred and seventy dollars and fifty-seven cents. Total indebtedness, twenty-six hundred and thirty-five millions, two hundred and five thousand, seven hundred and fifty-three dollars and fifty-seven cents.

Interest both in gold and paper, one hundred and twenty-four millions, six hundred and thirty-eight thousand, eight hundred and seventy-four dollars. Amount of legal tender notes in circulation, six hundred and fifty-nine millions, one hundred and sixty thousand, five hundred and sixty-nine dollars. These include four hundred and thirty-two millions, six hundred and eighty-seven thousand, nine hundred and sixty-six dollars, of the new issue; and one hundred and sixty millions, one hundred and forty-three thousand, six hundred and twenty of compound interest notes, under Act of June 30, 1864. The uncalled for pay requisitions are forty millions, one hundred and fifty thousand, and the amount in the Treasury over twenty-five millions. The amount of fractional currency is twenty-four millions, six hundred and sixty-seven thousand dollars.

#### GOV. CURTIN OF PENN. TO THE RETURNED SOLDIERS.

The following noble and touching address by the Governor of Penn. show a heart full of tender solicitude for the welfare of the brave men who have fought our battles and secured our freedom, as well as patriotic devotion to the interests of the country.

No man in this nation has been more true to his country or devoted to the welfare of its soldiers, or has labored more unceasingly for the benefit of the men in the field, than he. And when those returned veterans called him "The soldier's friend" they but gave utterance to the feeling of every loyal Pennsylvanian. While time lasts, will the Key Stone state be proud of her noble governor, ANDREW G. CURTIN, during the great rebellion.

"I wish I had language to express to you Colonel McCalmont, and the brave men you represent, all that I feel on this occasion; and I trust that every citizen of the United States enjoys the sentiment of gratitude to you all for your services, which I know fills my heart. It is often been my duty to be heard by the citizens of Pennsylvania in this camp. On such occasions, in obedience to the law, I presented these and other standards to regiments as they were about to depart into the service of the Government.

"Now I receive these tattered and worn flags, to be preserved as part of your history as an archive of the State; and as I well know that thousands of Pennsylvanians are approaching the State, from the armies of the Republic, to go back again into the body of the people, I praise God that no tarnish rests upon you or them, and that your flags are returned without dishonor. (Cheers.)

"How can I express to the full measure of your services to your country, and your fellow citizens who have remained at home! You do not bring to us the spoils of desolated cities, nor captives to be made slaves, but higher and holier, far, your mission and its results. You bring to us a government restored and saved; the free institutions we received from the apostles of liberty in the Revolution you give, with all their blessings, to our children. (Applause.)

"Heretofore the freest, you have made this the strongest Government in the world! And you have demonstrated practically that a Republic can live through domestic treason and insurrection. And more than all, you give to the experiment of American civilization four millions of people. If we could this day dry the tears of the widows and orphans; if we could restore the maimed and call from their graves the heroic dead, our happiness would be complete. I cannot fail to congratulate you now, before you return to your homes, on the part our great Commonwealth has taken in this bloody drama.

"We have given the full share of our blood and treasure, and the field upon which we now stand will be known as classic ground, for here has been the great central point of the organization of our military forces. When my administration of public affairs will have been forgotten, and the good and the evil will be only known to the investigation of the antiquarian, Camp Curtin, with its memories and its associations will be immortal. (Applause.)

"I am not ashamed to say to you, fellow citizens of Pennsylvania, that I have tried to do my duty to you; I wish I could have done more for you. (Voices—You have done it; you're the 'soldier's friend'. I do not know who gave me that name of 'soldier's friend'; but, God knows, if I deserve it I am proud of it. You do not realize the extent of your services to the country, and how much we all owe you. Our Government has stood a desolating war of four years, the sacrifice of half a million of lives, of three thousand millions of treasure, and the assassination of our President; and yet, over the grave of the martyred Lincoln the power of his great office passed to his constitutional successor so gracefully that we scarcely felt the transition.

"And now the Government stands strong and grand in its majesty and power. Let us all give to the living President our support in the trials that surround him, in the peaceful re-establishment of the Government which you have sustained in the field; and let all those who carp at Johnson remember that he, too, is a man of the people. Trained in the schools of poverty and adversity, he is the artificer of his own fortunes, and that he has enjoyed many of the highest honors of the country, and has always been a favorite of the people.

"In his trying position he now deserves and should receive, the support of the people. The people of Pennsylvania have, in this war, sustained the citizens called to administer the Government, regarding them,

for the time, as the Government itself. They will give that measure of support to President Johnson. It would be well for political philosophers to remember that when Tennessee was not included in the Proclamation of President Lincoln, holding an office of uncertain tenure and doubtful powers, Andrew Johnson proclaimed, on his own responsibility, universal freedom to all the people of that state. (Cheering.)

"But why should I say more to day? I wish you all a safe return to your homes, and that you may there find happiness and prosperity. To-day I feel proud of my office, for I know that I represent the heart of all the people of Pennsylvania and speak for them, when I pray Almighty God to bless you." Several voices, ("How about the hundred dollars?") "I am still after that." (Laughter and cheers.)

#### THE SAINT A MIRROR.

Sitting in my study to-day, a young Christian came in and placed in my hand a little note. I opened it, and found the following definition of a saint. "The saint is a mirror, from which the light of Christ's countenance is reflected to the world. Sometimes the image is marred, spotted, or soiled; this is not the fault of the original, but of the glass." What a beautiful and expressive thought. It stirred within me precious memories.

Uncle James was one of those beautiful mirrors. But it was not set in a gilt frame. Poor, untutored, and homely, many would have passed him by; but in his humble sphere he was doing a work over which the angels rejoiced. Was any one sick in the neighborhood, Uncle James was sent for at once, and his loving ministrations were always welcome. Was any one in difficulty, it was felt that Uncle James was the best counsellor, and that the most delicate secrets were safe in his keeping. Even the children knew and loved Uncle James. If he happened to be upon the street when the school broke up, it was interesting to see them gather around him, and entreat him to tell them a real Bible story. But to appreciate Uncle James most fully, it was necessary to attend the conference meeting with him, and listen to the fervent utterances of his swelling heart. There were few spots upon this mirror, yet death came and rudely shattered it. One day while riding upon a spirited horse, he was suddenly thrown against a lamp-post, and his soul in an instant was transferred to glory. Poor, rich Uncle James.

Sister Sarah was also a beautiful mirror, occupying a prominent place in Zion. Her Lord's image was clearly seen in her face and walk. Her lovely smile will not soon be forgotten by the little ones, for she seemed to have a special mission to them. On them her light shone most brightly. With a jealous eye she observed their haltings, and with loving words wooed them back to duty. It is to her kind counsels many of those who are now pillars in the temple of God, owe their preservation. But this mirror has likewise been taken away; for a little while it shone, but long before the evening of life she was gathered to her fathers.

Thomas Bale was a mirror less beautiful than the above. As a Christian, he was earnest, zealous, and efficient, being "instant in season and out of season." No one doubted his sincerity. But alas, he had a spot, dark and prominent; and the brighter the light that fell upon the mirror, the more unlovely and out of place did it appear. His dark spot was a quick temper. This was the giant that often laid him low—his easily setting sin. Many a conflict with this man of sin did he have, and with pleasure we saw the spot becoming less. Thomas is living yet, and we trust will gain the victory, through him that hath loved him.

Are we letting our light shine, so that others may see our good works, and glorify our Father who is in heaven? and are we careful that the world should see in us the image of Christ, without spot or blemish, or any such thing? Have you a spot? What is it? Remember, the "blood of Jesus Christ, God's Son, cleanseth from all sin."—Am. Mess.

#### RECOVERY FROM THE EFFECTS OF WAR.

Mill, in his *Political Economy*, speaks of the rapidity with which people recover from war, and explains the reason as follows:—

"This perpetual consumption and reproduction of capital affords the explanation of what has so often excited wonder, the great rapidity with which countries recover from a state of devastation; the disappearance, in a short time, of all traces of the mischiefs done by earthquakes, floods, hurricanes, and the ravages of war. An enemy lays waste a country by fire and sword, and destroys or carries away nearly all the movable wealth existing in it; all the inhabitants are ruined, and yet, in a few years after, everything is much as it was before. This *vis medicatrix nature* has been the subject of astonishment, or has been cited to exemplify the wonderful strength of the principle of saving, which can repair such enormous losses in such a brief interval. There is nothing at all wonderful in the matter. What the enemy have destroyed would have been destroyed in a little while by the inhabitants themselves; the wealth which they so rapidly reproduce would have needed to be reproduced, and would have been reproduced in any case, and, probably, in as short a time.

"Nothing is changed, except that, during the reproduction, they have not now the advantage of consuming what had been produced previously. The possibility of a rapid repair of their disasters mainly depends on whether the country has been depopulated. If its effective population have not been exterminated at the time, and are not starved afterwards, then, with the same skill and knowledge which they had before, with their land and its permanent improvements undestroyed, and the more durable buildings probably unimpaired, or only partially injured, they have nearly all the requisites for their former amount of production. If there is as much of food left to them,

or of valuables to buy food, as enables them by any amount of privation to remain alive and in a working condition, they will, in a short time, have raised as great a produce, and acquired collectively as great a capital as before, by the mere continuance of that ordinary amount of exertion which they are accustomed to employ in their occupations. Nor does this evince any strength in the principles of saving, in the popular sense of the term, since what takes place is not intentional abstinence, but involuntary privation."

#### MOVEMENT TO AID THE FREEDMEN.

In Paris, in addition to these manifestations of sympathy, a movement has been set on foot to come to the assistance of the various freedmen's societies of America. A very interesting letter, not yet published, has just been put in my hands by the Rev. Mr. Pulsford, of the Methodist church of Paris, which will doubtless prove very interesting to Americans engaged in carrying out the great work of emancipation—so large a part of which is yet to be accomplished—the emancipation of the colored race from the dominion of prejudice. I translate the letter entire:—

"To all the Pastors and Ministers of the Evangelical Protestant Churches of France: PARIS, May 3d, 1865.

Dear Brethren:—Two years ago, seven or eight hundred pastors of France, of all denominations, signed a letter addressed to all the pastors of England in favor of the triumph of the holy cause of the emancipation of the slaves of the United States. This letter received an answer signed by four thousand English pastors—a magnificent echo to our appeal. The two letters were taken to the United States by Dr. Massy, Secretary of the Emancipation Society of London, and read at Washington by Dr. Sunderland, chaplain to Congress, to a large assembly, by which they were received with enthusiasm.

"At this time, the wish that we then uttered is accomplished. On the 31st of January last, Congress, ratifying for all the States of the Union the decree of emancipation pronounced by Mr. Lincoln for the rebel States, has declared slavery abolished wherever the American flag floats. Already two millions of slaves, delivered either by the armies of the North, or having gained liberty themselves through a thousand trials and dangers, have come into possession of this precious boon which God has granted them. In a few weeks, in a few days perhaps, there will be two other millions of liberated slaves, and upon the whole American soil there will remain not a single man bearing the name of slave, not a single man who will not be called a man and a citizen. Why could not all of you have been present while a delegate (Rev. Mr. Hines, of the American society, founded with a view of succoring these thousands of thousands of apprentices to liberty, told us of the immense joy of this deliverance, and at the same time of the sufferings with which it is accompanied, the recital of which touched us to tears. There are the hungry who must be fed in a devastated country, the ragged and naked who must be clothed, the weak whom we must make haste to save, numbers of whom have already perished. There are Christians, who were forbidden under penalty of bloody flagellation to learn to read, whom we must teach to read the Word of God. The government spends on this holy task twelve millions and a half of francs per month. American societies have spent millions of francs. American ladies offer themselves in numbers as teachers of the schools of the liberated with such an eagerness that they are inscribed six months or a year in advance, to have a place as volunteer instructors. Our brothers in America have come to solicit their brothers in Europe to come to their assistance in this gigantic work of charity, the like of which is never seen twice in a century.

"Dear brethren, listen to this moving appeal, and ask each one of our churches and our parishes, according to its power, to aid these four millions of slaves, whose blood and tears have so nourished and enriched Europe.

"May God, who delivered Israel from bondage, and who has given his Son to the world to abolish, with the bondage of sin, all other bondages, unite all hearts and hands in your churches. In the name of the General Conference of pastors, elders, and laborers of the gospel assembled at Paris, May 3d, 1865, Father Nauregard, Nantes, president; Fisch, vice president; Vallette, Montandon, G. Monod, Paris."

Even before the writing of the above letter, a society of Protestant ladies in Paris, had taken the subject of aid to the liberated blacks in hand, and are already organized so as to render some service to them. This society has for its president, Madame Laboulaye, the wife of Professor Edouard Laboulaye—well known as one of our most earnest champions since the very outset of the war. The intention of the ladies of Paris is to purchase material and have a quantity of clothing made up and sent over as a gift to the freedmen's societies of New York and Cincinnati to be distributed. This evidence of sympathy cannot be conducted on a grand scale; the intention of its originators is simply to show that they would not confine their demonstrations to mere words at this extraordinary crisis.—Paris Cor. of the Methodist.

PROF. AGASSIZ ON HIS WAY TO BRAZIL.—The Independent says: Prof. Agassiz sailed from this port yesterday, in company with his wife and six assistants, enroute to Brazil. He had obtained leave of absence from his post at Cambridge to visit that interesting country for glacial researches, but was expecting to proceed alone, for want of sufficient means to support a corps of scientific observers. This want being casually revealed in conversation to Mr. Nathaniel Thayer, a Boston banker, the latter inquired the estimated expense of a single explorer, and was informed it would be three thousand dollars. "Take six assistants," Prof. Agassiz was his prompt rejoinder, "and send the bills to me." The distinguished naturalist announced at his last lecture before the Lowell Institute that the steamship company had

offered to convey him and his party free of charge. Of the six alluded to, Mr. Anthony, formerly of Cincinnati, but now attached to the museum at Cambridge, had the honor to be chosen first, and will consult the interest of conchology. Prof. Agassiz kindly consented to take charge of the works on emancipation which the Rev. Mr. Fletcher has called together through the press, for the purpose of creating an antislavery sentiment in the Brazilian empire.

#### MAKING COFFEE.

French coffee is reputed the best in the world, and a thousand voices have asked—What is it about French coffee? In the first place, then, the French coffee is coffee, and not chicory, or rye, or beans, or peas. In the second place, it is freshly roasted whenever made—roasted with great care and evenness in a little revolving cylinder, which makes part of the furniture of every kitchen, and which keeps in the aroma of the berry. It is never over-done, so as to destroy the coffee flavor, which is, nine cases out of ten, the fault of the coffee we meet with. Then it is ground and placed in a coffee-pot with a filter, through which it percolates in clear drops, the coffee-pot standing on a heated stove to maintain the temperature. The nose of the coffee-pot is stopped up to prevent the escape of the aroma during the process. The extract thus obtained is a perfectly clear, dark fluid, known as *cafe noir*, or black coffee. It is black only because of its strength, being in fact almost the essential oil of coffee. A tablespoonful of this in boiled milk would make what is ordinarily called a strong cup of coffee. The boiled milk requires no less care. It must be fresh and new, not merely warmed, or even brought to the boiling point, but slowly simmering until it attains a thick creamy richness. The coffee mixed with this, and sweetened with that sparkling beet-root sugar which ornaments a French table, is the celebrated *cafe-au-lait*, (coffee with milk), the name of which has gone around the world.—Mrs. Stowe, in *Atlantic Monthly*.

FACTS ABOUT WATER.—Water is at once yielding and resisting. It gives way, when permitted to do so, with marvellous facility. The slightest and lightest substance dropped upon it is admitted to its embrace, in strict accordance and proportion to its deserts and its destiny. A grain of sand readily finds its natural place at the bottom. A hydrostatic or water-bed is the easiest of couches—so easy, in fact, that some invalids cannot bear its excessive pliancy and complete adaptation to the form of the sleeper. Hence the notion of Descartes and others that, to explain the phenomena of water, its ultimate particles must be oblong, smooth, and flexible, lying one upon another like eels in a tub. But water of a given temperature, confined, is of astonishing hardness; it is almost incompressible at that temperature; for what is a reduction of from forty-four to forty-eight millionths parts of its volume under a pressure equal to that of the atmosphere? Many solid matters—wood, for instance—can be squeezed into a much smaller than their original bulk. The packer's art has attained wonderful perfection in inclosing much in little space, but all the Queen's horses and all the Queen's men cannot put a quart of water into a pint bottle. You could sooner drive a nail into a solid cube of steel than you could drive one into a cube of water inclosed in a perfectly unyielding box. It is the unquenchable of water which gives its enormous strength to the hydraulic press. The hardness of water may be felt by striking its surface smartly with the open hand; the quality is also known to unfortunate swimmers who, intending to pitch into the water headmost, fall flat on their stomachs instead.—American Educational Monthly.

ROMANCE OF THE AMERICAN FLAG. What more strange than the following newspaper narration (from the Washington Star) of the actual occurrences of last month:—"But for the injury received by Booth, in jumping to the stage, by which he was crippled, it is possible that the well arranged plan of escape might have succeeded. But the outraged flag of our country, trampled upon by Booth in his exit from the box, would seem to have been endowed with powers of volition, seizing him by the spur and causing him to fall, crippled, on the stage, whereby his flight was intercepted, and his few days of Cain-like existence made days of agony intense. It is believed that, had he not been immediately captured, death would have ensued from mortification of his broken leg—uncared for as it necessarily was and in constant use. Traces, at points of his route, indicate that he attempted to obliterate the toll-take marks of his crutch in the earth, whereby his route might be traced, and that he hopped on one leg at other points, not using the crutch, to the same end."

THE COST OF LIVING IN PARIS.—The Paris correspondent of the *Morning Post* writes: "We know that house rent in Paris is perhaps nearly double what is paid for similar accommodation at the West End of London. Certainly the new houses of Paris are more elegantly fitted up and more expensive in their construction. Then the duty which the city imposes on food and liquids causes housekeeping in Paris to cost twenty-five per cent more than in London. One become bewildered about many things in this expensive and wonderful city. A gentleman took me into a milliner's shop in the Rue de la Paix this week, to see a ball dress which cost 25,000 francs (£1000). It appears the voluminous lace had brought it up to that price. A married lady's evening dress in our day generally costs from £80 to £100, and is so contrived that it must of necessity be torn when worn in society. What are husbands made of? One would suppose it would take three devoted maris to pay for the luxurious toilettes of 1865. Are we coming to some golden age, when a blind Plutus enables every one to live in splendid apartments, crowded with costly Louis XIV. furniture, occupied by

&1000 per annum on dress; horses and carriages waiting below—the best horse flesh England can produce? How is all this done? Is not all this as great a mystery as the budget of the city of Paris? And are not half the population of fashionable society like the city of Paris, in debt, and contemplating, or actually contracting, loans?"

THE YELLOW FEVER PLOT. The true story of the yellow fever plot, as developed at a trial in Canada, is as follows:—One Dr. Blackburn, a secessionist, a Mississippiian, living in Canada, hired Godfrey Hyams, whom he had known in Arkansas, and now met in Canada, to carry into the United States and to Washington city, Norfolk, Newbern and elsewhere, certain trunks full of clothing infected with the virus of yellow fever. Blackburn had procured this clothing from Bermuda, it is said. He promised Hyams a large sum of money: "he said that I could make an independent fortune, and that I could do more good for the Confederate cause than if I were to bring one hundred thousand men to reinforce General Lee; that I would come to have more honor and glory to my name than the General had. I asked him the nature of the expedition, when he told me that I should have a quantity of clothing to dispose of by auction in Washington and other cities, and that the clothes would have yellow fever in them; that they were to be distributed in places held by the Federals, so that they would take sick, and that they would easily be driven from the Confederacy territory held by them; that the clothes had been infected with yellow fever by the doctor himself, and that they would consist of shirts and coats."

"Ah," said a skeptical collegian to an old Quaker, "I suppose you are one of those fanatics who believe the Bible."

Said the old man, "I do believe the Bible. Do you believe it?"

"No; I can have no proof of its truth."

"Then," inquired the old man, "does thee believe in France?"

"Yes, for although I have not seen it, I have seen others who have. Besides, here is plenty of corroborative proof that such a country does exist."

"Then they will not believe anything thee, or others has not seen."

"No."

"Did thee ever see thy own brains?"

"No."

"Ever see a man who did see them?"

"No."

"Does thee believe thee has any?"

This last question put an end to the discussion.

VOLTAIRE'S LAST WORDS.—Voltaire was fertile and elegant, his observations are very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmont once said to him, "I think, sir, that a philosopher should never write but with the endeavor to render mankind less wicked and unhappy than they are. Now you do quite the contrary. You are always writing against that religion that alone is able to restrain wickedness, and to afford us consolation under misfortune."

Voltaire was much struck, and excused himself by saying that he only wrote for those who were of the same opinion as himself.

Tronchin assured his friends that Voltaire died in great agonies of mind. "I die forsaken by gods and men," said he in those awful moments when truth will force its way. I wish, added Tronchin, that those who had been perverted by his writings had been present at his death. It was a sight too horrid to support.—Wm. Seward.

Hon. Amos Kendall joined the Baptist church, in Washington, recently being immersed. He said: "Though for many years I have endeavored to live the life of an upright man, yet by not attaching myself to the church, I felt that my life was a standing opposition to Christianity."

There is considerable force in this remark. Let a person who leads a Christian life refuse to take on himself the distinctive badge of discipleship, refuse openly to profess his faith in Christ as the alone Redeemer of men, and the more exemplary his deportment is, the more does he damage Christianity; for persons will say "there is no need of professing religion, for there is a person who never made any such profession, and yet he is better than most members of the church!"

A truly good man will be reluctant to hold such a position, but will publicly declare himself to be on the Lord's side.

A REMARKABLE PROVIDENCE.—A hundred armed assassins, or more, are in the theatre, conveniently distributed among the audience. Many victims are designated by them for slaughter, and near each stands the assassin appointed to strike the blow. As all who perpetrate crime love darkness rather than light, one of their number is appointed to turn off the gas at a given signal, enveloping the whole crowd in darkness, giving a better opportunity to do their deed and make the desired escape. The signal is the crack of Booth's pistol, but it is not heard by him who is suddenly to extinguish the lights. In full view of all, Booth leaps to the stage. Those who were to strike only in the dark, fall in their appointed work, the murderer of the President is recognized before he makes his exit from the theatre, and only one victim falls out of many intended. Surely that was a remarkable providence of God.

When the multitudes followed the Lord on a particular occasion, although he wished for retirement and had gone purposefully to seek it, yet he gave up his design and attended to them. Mark the consideration and tenderness of such conduct, in opposition to a sour, monastic, morose temper. We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is to do small things, when called to do them, in a right spirit.

IS HIS PURSE CONVERTED?—A Methodist minister, in Wesley's time, Captain

Webb, when any one informed him of the conversion of a rich man, was in the habit of asking, "Is his purse converted?" Without the conversion of his purse, the good captain could give no credit to the conversion of the man. In this he agreed with Dr. Adam Clarke, who used to say, "He did not believe in the religion that cost a man nothing." The religion that costs a man nothing is no religion at all; and the being converted, *all but the purse*, is no conversion at all.—Herald of Mercy.

#### BENZOLIN AS AN INSECTICIDE.

As our houses and garden are always more or less infested with vermin, it is satisfactory to know that benzolin, an article well known as a detergent, is efficacious as an insecticide. Two drops are sufficient to suffocate the most redoubtable pest, be it beetle, cockchafer, spider, slug, caterpillar, or other creeping thing. Even rats and mice decamp from any place sprinkled with a few drops of benzolin. A singular fact connected with this application of benzolin is, that the bodies of the insects killed by it become so rigid that their wings, legs, etc., will break rather than bend, if touched. Next day, however, when the benzolin has evaporated, suppleness is restored.—Boston Cultivator.

A GREAT BANK OF OUR YOUTH.—The superintendent of the public schools in Providence, R. I., says that it is the sensation story papers and the dime novels, and not the study of our schools, that is undermining the health and corrupting the morals of our youth. A mass of crude, puerile, and otherwise objectionable literature furnished by the circulating libraries and periodical depots, is eagerly devoured by pupils of the public schools, exciting the brain and nervous system to the highest intensity, and arousing all their worst passions.—Sunday-School Times.

Lopping off the branches of sin is labor in vain, and always to be renewed; there is no way but laying the axe to the root.

#### APPOINTMENT.

CHAMPLAIN, N. Y. The two Sundays, June 25th and July 2d. Brethren of the town and vicinity, will you attend?  
D. T. TAYLOR.

#### Married.

In Edgefield, Tenn., 25th ult., by Rev. Geo. H. Child, Missionary to the Freedmen, Mr. Robt. D. Robinson to Miss Cynthia Eliza, both of Edgefield. Also, 31st ult., Mr. James Deasley of Nashville to Miss Amanda Moore of Edgefield.

#### Obituary.

##### SARAH YOUNG.

Dear Bro. Litch:—It becomes my duty to record the death of sister Sarah, daughter of brother John and Susan Young, age over twenty, who departed this life May 17th. She was a firm believer in the hope of the gospel, and died in the triumph of faith. Her disease was bronchitis. A few days before her death, she called at in the house to her room, to see the heavenly vision that appeared to her view. She said she saw the Lord and the mansion in which her wearied soul was soon to rest. She was quite rational, and knew all in the room and called them by name; no doubt but the heavenly messenger carried one of old to his resting-place, was waiting to wait her spirit home. On the 10th inst., her mortal remains were followed by a large concourse of people to their resting-place, and deposited in their mother dust to await the sound of the last trumpet, when the loved ones will come again from the land of the enemy.

We shall greet them at home, we shall greet them. When the sorrows of life shall be over, Our loved ones we hope soon to meet them, On Canaan's fair, beautiful shore, The glorious thought how consoling. To know that the time is so nigh, When Jesus the world shall controlling, Permit us to join them on high.

A sermon was preached by the writer, from Psalms 17: 15. "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."  
D. K. LAKE.

Consecon, June 1, 1865.

#### LETTERS RECEIVED.

St. B. Eusign; Levi Hooper; G. C. Briand; S. K. Lake; J. P. Jr.; D. W. Sornberger; C. H. Child; William Emmett; Joseph Shepherd; Joseph Ellis; John Pearson Jr.; William Cuberhouse; J. C. Robinson; Wm. Baird; Saul Barr; D. Bosworth; J. W. Hoyt; X. J. Nickerson; F. A. Collier; J. L. Clapp; James M. Jennings; Mark Hall; John Tucker; C. H. Sweet.

#### To Subscribers.

During the past year we have credited payments for the Herald on each subscriber's paper, or, where a single paper was sent to one office, on the wrapper, following the subscriber's name. But quite a number call for the old plan of crediting payments in the Herald on the receipt of the money. It is less work for us to do so, and less expense, and accordingly we shall return to that plan, and as fast as we can, shall take the numbers from the names. Those subscribers who wish to know the exact state of their accounts, must set it down when acknowledged, or keep the paper containing it.

DIRECTIONS FOR ASCERTAINING THE STATE OF THE ACCOUNT.

The number given in making the acknowledgment, is the whole number of the paper to which the money sent pays. The present whole number of this paper is 1213. If the number to which payment is made is less than this, subtracting it from the whole number will give the number of papers for which the subscriber owes. If the number to which payment is made is greater than the whole number of the paper, then subtract the whole number from the number to which payment is made, and the remainder will give the number of papers for which the subscriber is overpaid.



# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

## Communications.

### ISHI—HUSBAND.

"Thou shalt call me Ishi!" "and I will betroth thee unto me forever."—Hosea 2: 19, 20.

Ahi! my heart is full of laughter;  
I am very, very glad,  
For I have a precious treasure  
Such as princes never had.  
Ishi, Ishi, is the jewel  
Mine he is while ages roll,  
Angels taste not of such glory,  
Holy Ishi of the soul.

Many beautiful names thou bearest,  
Brother, Shepherd, Friend and King,  
But they none unto my spirit  
Such divine support can bring.  
Other joys are short and fleeting,  
Thou and I can never part!  
Thou art altogether lovely,  
Ishi, Ishi, of my heart.

In thy own fair realms of glory,  
In the Holiest above,  
Choirs of angels chant the story,  
Of thy wondrous, matchless love—  
All my longings are contented,  
All my wanderings turn to thee,  
Pole-star of my restless spirit—  
Ishi, all in all to me!

When the sun of life is setting,  
And the shadows of the night fall,  
Cometh darkness like a pall,  
Then, O Ishi! well beloved!  
I shall see thy glorious face,  
Finding in thy loving bosom  
My eternal resting place.—Springfield Republican.

Original.

### THE RESTORATION OF THE JEWS.

#### THE CHARTER OF THE LAND.

BY A FREDERIAN MISSIONARY.

If language has a meaning, if the Bible is true, then the land of Canaan is the property of the children of Israel, and all others who have held it have been usurpers. God gave it to them, and though for a season he plucked them off it, and scattered them among the heathen, he will in his own good time and in accordance with his promise, restore it to them again, for "the gifts and calling of God are without repentance."

The deed of gift, a deed never engrossed on parchment, but whose validity nevertheless, is more to be relied on than that of Magna Charta, was originally made out in the name of a native of Ur of the Chaldees, who under the immediate guidance of God, had come to the land of Canaan. It was frequently renewed either to himself or to his descendants, and was confirmed by the oath of him that cannot lie. The first form in which the unwritten deed appeared, was as follows: When Abram had come to the plain of Moreh the Lord appeared unto him and said, "Unto thy seed will I give this land." But ere long it was renewed, and the grant made more extensive and more particular. When Lot had separated from him, the Lord again appeared unto Abram and said, "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward, for all the land that thou seest, to thee will I give it and thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it, for I will give it thee." Gen. 13: 14-17. This deed of promise, or covenant was renewed again and again by the Lord, of his own free will repeatedly, laying himself under the same obligation. Thus, for example, when he changed Abram's name he said, "Neither shall thy name any more be called Abram, but thy name shall be Abraham, (i. e., a father of a great multitude), for a father of many nations have I made thee. And I will make thee exceedingly fruitful and I will make nations of thee and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession and I will be their God." Gen. 17: 5-8.

These solemn and oft repeated promises were as solemnly ratified and confirmed by God to the immediate descendants of Abraham. Thus when Isaac was about to leave

the land because of famine, God appeared unto him and said, "Go not down into Egypt, dwell in the land which I shall tell thee of. Sojourn in this land and I will be with thee and will bless thee, for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Gen. 26: 2-5. The same promise was twice repeated to Jacob. When he slept at Bethel God appeared unto him in a dream and said, "I am the Lord God of Abraham thy father, and the God of Isaac; the land wherein thou liest to thee will I give it and to thy seed." Gen. 28: 13. And when he was returning from Padan-aram, God appeared unto him, and after changing his name to Israel said, "I am God Almighty, be fruitful and multiply; a nation and a company of nations shall be of thee and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it and to thy seed after thee, will I give the land." Gen. 35: 11, 12.

Said I not well when I asserted that if language had a meaning, and the Bible was true, that Canaan is the property of the children of Israel? Here we have their charter from the hand of God himself, to whom the earth and the fullness thereof pertain, solemnly making it over to them not once, but many times. No transaction can be more complete, for not only are the boundaries of the land given, Gen. 15: 18-21, Num. 34: 1-12, but the precise length of time during which it should continue to be theirs is distinctly specified. It was to be "forever." Gen. 13: 15. It was to be "an everlasting possession." ch. 17: 8. The Psalmist alluding to the same subject calls it "a thousand generations" and "an everlasting covenant." Ps. 105: 8, 10. The grant thereof is in perpetuity, and although for a season the heavens

because of their multiplied transgressions, yet it is not and cannot be his intention that that separation should be perpetual. The time is coming and is not far off, when even as he has fulfilled his threatening to scatter them, so will he fulfil his promise to gather them again. "Behold he that keepeth Israel shall neither slumber nor sleep." But a glance at the deed of gift or covenant of promise, will at once reveal the fact that the terms have not yet been fully complied with. The seed of Abraham have indeed inherited the land for what the prophet Isaiah calls "a very little while," ch. 63: 18, although even the whole of them have not done so, for those who dwelt in Egypt from the time of Jacob's going there, down to the time of the exodus, a period of four hundred and thirty years, never did it, but neither Abraham, Isaac nor Jacob ever owned a foot of it beyond the cave of Machpelah, which Abraham had bought for a possession of a burying place. But the land was given to them as well as to their seed. "All the land that thou seest," are the words of God to Abraham. "To thee will I give it, and to thy seed after thee. Arise, walk through the land in the length of it, and in the breadth of it, for I will give it thee." Gen. 13: 15-17. "And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." ch. 17: 8. He also speaks in similar terms to Isaac and Jacob. "Unto thee and unto thy seed I will give all these countries," are his words to the former. "The land wherupon thou liest to thee will I give it, and to thy seed." And the land which I gave to Abraham and to Isaac to thee will I give it and to thy seed after thee," is what he says to the latter. Now these promises have never yet been fulfilled. Upon that point we are left in no doubt, for Stephen, the Evangelist, when defending himself before the council, says in reference to the subject. "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession and to his seed after him when as yet he had no child." Acts 7: 5.

Here then is a promise of God which yet remains to be fulfilled. Upwards of thirty-three centuries have rolled away since it was first enunciated. Abraham, Isaac and Jacob are long since dead, yet have they never inherited a foot of the land. What then? Should the promise of God become of none effect? This cannot be. As sure as God has spoken, so sure it is that the patriarchs should enter upon their inheritance and possess the land. And if they, why not Joseph and his sons, Ephraim and Manasse? Why not Benjamin? Why not every one of the children of Abraham from Joseph to Joshua? Why not every one who dwelt in Chaldea and died there during the Babylonian captivity? Why not every one from the time when the Jews were scattered abroad to the time when they will be restored again? The promise is not to Abraham, Isaac and Jacob alone, but to them and their seed, and surely those who were born in Egypt, Chaldea, or any other country, are as much their seed as those who for a season inherited the land of Canaan. Nay, seeing

that the land was granted to the seed of Abraham "forever," "for an everlasting possession," "for a thousand generations" and that "the people of his holiness have possessed it but a very little while," Isa. 63: 18; why should not Deborah be restored to it again, and Gideon and Samuel, and David and Solomon, and Elijah and Elisha, and Asa and Jehoshaphat, and Isaiah and Hezekiah, and Josiah, and in a word all the seed of Abraham born in Palestine, as well as those who were born out of it? The term "seed" comprehends them all, the promise is to them all, and the mere place of their birth cannot in any manner affect their claim.

But how can these things be? With man it is impossible, but with God all things are possible. But can the dead inherit? Yes, if God so will it, which he clearly has done in the case of the patriarchs, otherwise his promise must fail. But if a man die, can he live again? Thus saith the Lord concerning this ancient people. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. Again, thus saith the Lord concerning them. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction." Hosea 13: 14. Again, and yet more explicitly, thus saith the Lord, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you out of your graves, and shall put my spirit upon you, and ye shall live, and I shall place you in your own land, then shall ye know that I the Lord have spoken it and have performed it, saith the Lord." Ezek. 37: 12-14. Is it not apparent from the consideration of these Scriptures that the restoration is to take place not at any period antecedent to the advent of Christ as some suppose, but at the time when "the Lord himself shall give the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first." 1 Thess. 4: 16. And is it not equally obvious that since such is to be the case, the scene of the entrance of Abraham, Isaac and Jacob into their promised inheritance, and the restoration of their banished seed will be laid not on this sin stricken earth, but in the new heavens and the new earth wherein dwelleth righteousness destined to arise, Phoenix-like, from the ashes of the old.

But if this view is correct, then it follows that not every one of the descendants of Abraham will be restored to the land. It is the meek who shall inherit the earth, and delight themselves in the abundance of peace. Ps. 37: 11, Matt. 5: 5. It is the upright whose inheritance shall be forever. Ps. 37: 18. It is such as be blessed of the Lord that shall inherit the earth, but they that be cursed of him shall be cut off. v. 22. It is obvious, therefore, that none but righteous Jews will be restored to the promised land; none but they who comply with the prescribed condition, and turn unto the Lord their God with all their heart and obey his voice. Indeed when we come to consult the inspired commentary upon the term Jew or Israelite, we find that of right it belongs only to such. What saith the New Testament Scripture upon the point? "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Rom. 2: 28, 29. Again, "They are not all Israel who are of Israel, neither because they are the seed of Abraham are they all children." Rom. 9: 6, 7. And if we would know yet more fully what it is that prevents any one lineally descended from Abraham from being a real Jew, we must consult the words of Christ addressed to the Pharisees. "I know ye are Abraham's seed, but ye seek to kill me because my word hath no place in you." And yet immediately afterwards he adds, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God; this did not Abraham. Ye are of your father the devil and the lusts of your father ye will do. John 8: 37, 39, 40, 44. Thus, while he acknowledges their claim to be Abraham's seed according to the flesh, inasmuch as they were lineally descended from Abraham, he refuses to regard them as his spiritual children because of their wickedness, on account of which he classes them with the children of the devil. If on the other hand we would know what it is that over and above descent, constitute a real child of Abraham, we have it explained to us in the words of Jesus regarding Nathaniel, "Behold an Israelite indeed in whom is no guile."

Thus then we see that God hath not cast away his people whom he foreknew. The very fact of his foreknowledge demonstrates the impossibility of his doing so. The great mass of the Jewish nation have indeed forsaken him, even as the great mass of every other nation have done the same thing, but that will not cause one of his sheep to per-

ish. "Wot ye not what the Scriptures saith of Elias? how he maketh intercession to God against Israel saying, Lord they have killed thy prophets and digged down thine altars; and I am left alone and they seek my life. But what saith the answer of God unto him? I have reserved unto myself seven thousand men who have not bowed the knee to the image of Baal." Even so then at this present time also, there is a remnant according to the election of grace. What then? Israel hath obtained it, but the elect (i. e., the elect hath obtained and the rest are blinded." Rom. 11: 2-7. And it is these elect who along with their forefathers, Abraham, Isaac and Jacob, should inherit the land and dwell therein forever. "And so all Israel shall be saved as it is written. Then shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." v. 26.

But the elect Israelites are not confined to the last generation.

they amused the child. It is curious to see even small girls "tote" water on their heads. Large and small, have a remarkable balancing power. "I want you to keep my child tight," say mothers as they bring their children to school. They often think we don't whip them enough. "You must beat them," say some. They show from their views of the matter, the low mental training to which they have been subjected. They are surprised when we tell them that the best eastern teachers do not thrash the children. They seem never to have dreamed of any other way than to beat obedience into a child. If a child is dull and gets along slow in school the mother will say, "whip her and make her learn." Mr. Farwell, of Natick, Mass., who is connected with the white refugee work, remarked to the same effect, but he told the loving mothers that he did not come down to whale the children.

Sunday, June 4. We were early notified by the oppression of the air that a warm day was before us. After an interesting Sabbath school, we repaired to the water-side and baptized two new converts. Many of the white villagers stood looking on, but I saw no sneering. This people seem to give themselves up to emotions of joy, just like so many children, only being stronger they make more excitement about it. We try to show them a better way, and at times they refrain from "bodily exercises," but when the circumstances are peculiarly happy they catch something that makes them shout and reel and throw themselves into every possible shape. It is seldom that brethren go into these contortions, but I notice that those who do not fall into it stand by weeping. It seems to embrace the whole company, and at such times the unconverted will flock around and look on with the most intense interest, and pass away impressed and convicted. This has grown with their growth, and strengthens with their strength. And it will be a long day before they can "possess their vessels," or learn to discriminate the different spirits that possess them. God blesses them in the midst of all these things, and it is a pleasant sight to see them joyful in song and praise.

At 3 P. M. When I arrived I found the congregation assembled and seated in the grove outside of the house. A large crowd had gathered, many from Nashville. It was a pleasant sight to see so many in quiet waiting for the bread of life. I remarked from the words "Examine your selves." The closer I preached the better they liked it, and I can see all about the effects of throwing light on various duties. Oh the valued pleasure of breaking the bread of life to famishing souls! Never did I feel as I do now in this blessed work. I have been happy before, but there was an aching heart that longed to burst the band of restraint. Now the ripened grain is before me, and I feel the blessedness of thrusting in the sickle, yet I am not satisfied, I want to possess more power of faith, that shall take the "mountain and remove it." My prayer is, "give me power with God and man." At the close we gathered around the table of the Lord. Two long planks brought for the purpose, were placed side by side, a long snow-white spread covered them, seats were placed, and filled with humble believers. After partaking of both bread and wine, they arose and others took their places, until all were served. Three colored ministers assisted me at the table, and such was the union of action, that joy and blessedness filled every heart. We also gave the hand of fellowship to the baptized believers, followed by the Elders of the church, and then by all the members passing in a line and speaking a word as they took them by the hand. The whole closed with a stirring hymn. Tears fell like rain, and it was truly a Pentecost season. After benediction they dispersed gradually, for it is customary to stop after meeting and inquire after each other, and usually after passing out of the house, I find the whole congregation in groups conversing together, and the greater part desirous to give the "good evening" salute. Geo. H. Child.

### REPORT OF THE MESSIAHIAN CONFERENCE OF PENNSYLVANIA.

The time for holding this Conference, as announced in the *Herald*, was May 31st, to continue over the following Sabbath. The weather was unusually fine, and the brethren from abroad came together feeling something of the responsibility which rested on them as the representatives of a body of Christians, who feel it their peculiar mission to warn the world of its impending doom, and prepare the church for the return of her long absent Lord.

The Conference met at 10 o'clock A. M., May 31st in the Messiah's church at Trenton; the President, Dr. Litch, in the chair. The opening services were conducted by the President, who gave out the 87th hymn of the "Harp," read the Scriptures and prayed. He also made an appropriate address.

Brethren M. L. Jackson, M. B. Laning and J. A. Heagy were appointed a committee on nominations. Bro. D. Elwell, D. I. Robinson, and S. Prior, a business committee. Bro. Robinson introduced some resolutions, two of which, having reference to making arrangements for the proper observance of the day of humiliation and prayer, were adopted.

Social services were then held till 11 o'clock, when the annual sermon was preached by Bro. J. A. Heagy, from the text found in Dan. 12: 3.

At 2 o'clock P. M. Conference was opened by singing and prayer by Rev. L. Osler, of Providence. The minutes of last Conference were read and approved.

The committee on the case of Bro. Fulton, reported that they had visited him, and that he was still firm in the doctrines we hold, and interested in the cause; and they recommended that he be still retained as a member of the Conference.

On motion, the President and pastor of the church were appointed a committee on religious service.

The committee on nominations reported for President, J. Litch; Vice-president, D. I. Robinson; Secretary, J. A. Heagy.

The report was accepted and officers elected.

Reports of churches were then called for. Bro. Jackson reported the churches of his charge. With all the ordinary trials through which they had passed, a number had been converted, and were rejoicing in the love of God.

The New Kingston church was reported by Bro. J. A. Heagy. This church has had some additions the past year, and is at present in a good working and growing condition.

A new church has been organized at Mechanicsburg, consisting of a few members, and holding regular meetings, which are well attended.

The church at Philada was reported by the delegate Jos. Miller. This church, at present, though few in numbers, is in a good spiritual condition. The Sabbath and social services are sustained. They have secured, for the present, the services of Rev. I. R. Gates.

Conference adjourned for public services. Bro. Canfield preached a soul-cheering sermon from 1 Cor. 3: 21.

In evening Bro. Gates gave an exposition of Hebrews 1st chapter.

THURSDAY, JUNE 1ST.

Social services from 9 o'clock till 10 o'clock A. M., conducted by Bro. Hawkes. The minutes of the last meeting were read and approved.

J. A. Heagy resigned his office as Secretary, and M. B. Laning was appointed to fill the place.

Reports from churches were called. Morrisville and Yardleyville were reported. They cannot boast of prosperity, but are resolved to make more energetic efforts the coming year, to sustain preaching among them.

Bro. Moyer reported the churches at Shippen and Toby. These churches have suffered from the draft, removals, and backsliding, but a faithful few hold fast the truth. The Sabbath school at Shippen has been sustained to the present.

Bro. Litch reported the labors of Bro. M. B. Paterson, for the past year, at Vally Falls, R. I. He has been successful in organizing a church and Sabbath school. A number have been hopefully converted, and the meetings are well attended.

The "Business Committee," reported the following question for discussion.

"How can we make our churches and social meetings more efficacious to save souls." It was discussed in a spirited and interesting manner by Bro. Gates, Osler, Robinson and others.

Bro. J. T. Laning presented the following summary as an embodiment of the thoughts suggested by the different brethren.

1. That we endeavor to get as many of the church to attend as possible.
2. Judicious direction upon the part of the minister or official brethren.
3. Variety in conducting the exercises.
4. Prayer at home for the success of the meeting.
5. Have all to take part as much as possible.
6. Have a definite object in view, in our devotion.
7. The exercises should be generally short.

At Bro. Osler's suggestion the following was added to the summary.

"Properly ventilated places of worship and temperance in eating, a preventive of drowsiness and indifference.

The next question reported was, "How can we increase the efficiency and success of our ministers?"

Discussed by Bro. Canfield, Osler, Swartz and others.

1. By close and constant communion with God.
2. Encouraging young ministers by exchanging pulpits with them.
3. By earnest prayer for one another.
4. By visiting among the members and congregation.

Conference adjourned to meet at 2 P. M. As the day was the one set apart for public humiliation and prayer, the afternoon session was occupied with exercises appropriate to the occasion.



## QUARTER CENTENNIAL MEETING OF THE A. E. A. CONFERENCE.

The time for this Conference draws near, and we anticipate one of the most important gatherings ever held.

It will be twenty-five years next October, since the first Conference of Advent believers was held in this city, and the Conference at its last session resolved to celebrate the event by a general rally, and a review of the old landmarks; as well as to give ourselves for the future conflict.

Our friends abroad, generally, should begin at once to arrange to attend the meeting, and if they cannot attend but one, forego their summer vacation, or usual camp-meeting to attend this important gathering.

Our summer campaign in various sections of the country we hope will prepare the way for a large representation from all parts of the country.

## ELDER OSLER TO VISIT CENTRAL PENNSYLVANIA.

Bro. Osler is expected to be present at the following meetings, viz:

Meeting House at Marsh Creek, Aug. 4th to 9th.

Camp Meeting in Union township, same ground as was occupied last year—about 4 miles from Milesburg and 3 from Unionville, to commence Aug 10th and hold one week.

Cooper, Clearfield Co., Aug. 18th to 24th. Further particulars soon.

We trust there will be a general gathering at these meetings of the brethren and friends in all the surrounding regions. They are designed to promote the general interests of the cause of the Coming One—to incite to more full consecration of all we are, and all we have to Him who loved us. To stir up to increased activity and diligence in the Service of Christ and to win Souls to Christ. Let us come to these meetings full of faith and the Holy Ghost and with a mind to work—then we shall have reason to rejoice because of the presence and blessing of Him for whom we wait.

M. L. JACKSON.  
Milesburg, June 14 1865.

## ALBUM PICTURES.

Prang & Co. of this city, have been engaged for some years past in getting up a series of lithograph beautifully colored pictures. Album size, among which are:—

Summer Landscapes, Autumn Leaves, Butterflies, Fruits and Blossoms, Flowers, Roses, Wood Mosses, American Wild-flowers, Sea Mosses, Humming Birds of America, White Mountain Scenery, American Singing Birds, Views in Central Park, Street scenes in New York, the Ten Commandments, &c., in all 56 different sets. Each bird or flower or landscape is named in a line beneath the picture. A circular containing the titles of the entire series can be had by writing to L. Prang & Co., art publishers, 169 Washington St., Boston.

These cards exhibit a high degree of taste and art, and furnish a most acceptable gift for those who wish to present some token of esteem or friendship. And for the entertainment of the social circle, they cannot be excelled.

## NEW PAMPHLET.

JERUSALEM IN GLOOM AND GLORY; With a Review of the Rev. G. B. Butler's "Objections to Error." By J. M. Orrock, Pastor of the Adventist Church, Waterloo, C. E. Boston: Published by the American Millennial Association, 46 Kneeland Street. 12mo. 50 pp., in covers.

We take great pleasure in announcing this work. It is a timely and valuable production, just such as we need at the present time to put into the hands of those who are inquiring after truth; those who are troubled with objections to the pre-Millennial doctrine and those who are indifferent to the whole subject. This little work should be circulated everywhere, and we look for a general interest to be taken by our friends in giving it such attention.

Price 15 cents single, \$1.50 per doz. \$10 per hundred.

## NATIONAL CONGREGATIONAL CONVENTION.

A great National Congregational Convention commenced its session in this city on Wednesday last, and will continue through the present week. Its doings are expected to have an important influence on the Christian world. The Congregationalists are one of the leading religious bodies of New England, and number many of our ablest ministers. We propose to give a condensed report of its doings, commencing next week.

## News of the Week.

## IMPORTANT ACTION OF THE ENGLISH GOVERNMENT.

REVOCATION OF THE BELLIGERENT RIGHTS ACCORDED THE CONFEDERACY.

New York, June 18. The London Gazette contains the following letter from Earl Russell to the Lords' Commissioners of Admiralty:

"FOREIGN OFFICE, June 2, 1865.  
My Lords: I have the honor to state to your Lordship that since the date of my letter of the 11th ult., intelligence has reached this country that the late President of the so-called Confederate States has been captured by the military forces of the United States, and transported as a prisoner to Fortress Monroe, and that the armies hitherto kept in the field by the Confederate States have for the most part surrendered or dispersed.

In this posture of affairs, her Majesty's Government are of opinion that neutral nations cannot but consider the civil war in North America as at an end. In conformity with this opinion, her Majesty's Government recognize that peace has been restored within the whole territory of which the United States of North America before the commencement of the civil war were in undisturbed possession. As a necessary consequence of such recognition on the part of her Majesty's Government, her Majesty's

several authorities in all forts, harbors and waters belonging to her Majesty, whether in the United Kingdom or beyond the seas, must henceforth refuse permission to any vessel of war carrying the Confederate flag to any such ports, harbors and waters, and must require any Confederate vessels of war which, at the time when these orders reach her Majesty's authorities in such ports, harbors and waters, may have entered therein on the faith of proclamations heretofore issued by her Majesty and which, having complied with the provisions of such proclamations, may be actually within such ports, harbors and waters, forthwith to depart from them.

But her Majesty's government considers that regard for the nation's good faith and honor requires that her Majesty's authorities should be instructed as regards any such Confederate vessels so departing, that they should have the benefit of the prohibition heretofore enforced against the pursuit of them within twenty-four hours by a cruiser of the United States, lying at the time within any such ports, harbors and waters, and such prohibition should be then, and for the last time, maintained in their favor. If, however, the commander of any Confederate vessel of war which may be found in any port, harbor or waters of her Majesty's dominions at the time these new orders are received by her Majesty's authorities, or may enter such port, harbor or waters within a month after these new orders are received, should wish to divest his vessel of her warlike character, and after disarming her, to remain without the Confederate flag within British waters, her Majesty's authorities may allow the commander of such vessel to do so at his own risk in all respects. In which case he should be distinctly apprised that he is to expect no further protection from her Majesty's government, except such as he may be entitled to in the ordinary course of administration of the law in time of peace. The rule as to hours would of course not be applicable in the case of such vessel.

I have addressed a similar letter to the Secretaries for the House, Colonial, India and War offices, and also to the Lords Commissioners of her Majesty's treasury, requesting them, as I do your Lordships, to issue instructions in conformity with the decision of her Majesty's government to her several British authorities at home or abroad, which may be called upon to act in the matter.

I am, &c.,  
(Signed) RUSSELL."

## FRIENDLY ACTION OF THE FRENCH GOVERNMENT.

WASHINGTON, June 17. The Secretary of State to-day addressed the following letter to the Secretary of War:

DEPARTMENT OF STATE,  
WASHINGTON June 17th, 1865.  
To Hon. Gideon Welles, Sec. of the Navy:  
Sir: I have the honor to inform you that it has been made known to this department by the minister of the United States residing in France, that the Imperial Government of that country has removed all restrictions heretofore imposed by it upon the naval intercourse with the United States.

I have also the pleasure to inform you that I have learned in the same authentic manner that the Imperial Government of France has withdrawn from the insurgents of the United States the character of belligerents, which heretofore that government had conceded to them, and these proceedings by the government of France have been prompted by the express desire of reviving the old sympathies between the two nations, whose interests and traditions constantly invite them to cultivate the most cordial relations.

I beg leave to suggest the importance of communicating these facts to the proper officers of the Navy.

I have the honor to be, sir,  
Your obedient servant,  
WM. H. SEWARD.

## TEMPERANCE CELEBRATION

ON BOSTON COMMON ON THE 17TH OF JUNE, BUNKER HILL DAY.

This was one of the grandest turn-outs of the little folks which Boston has ever witnessed. It is estimated that between twenty-five and thirty thousand children were there assembled to enjoy the festivities of the day and listen to the soul-stirring addresses of public speakers on the subject of temperance. Each one wore a badge inscribed.

"Here we pledge perpetual hate To all that can intoxicate."

May they ever remember and keep sacred the pledge. If so, it will be the proudest day's work which Boston ever performed, and the happiest in its results.

## RECONSTRUCTION.

The work of Reconstructing the rebel states continues to progress under the direction of the President. We much regret that he should overlook in his orders, the men who have helped to save our government from overthrow. We cannot see what the color of the skin has to do with the elective franchise or citizenship. We do not ask that any one should be admitted to that privilege until prepared for it; but insist that the black has a right to it on the same qualification as the white, and that no distinction should be made on the ground of color.

## NEGRO SUFFRAGE.

We commend the following sensible remarks of the *New York Herald* on this question to the consideration of our readers.

"We would give the suffrage at once to four classes of Southern negroes. First, and emphatically, to every negro who has borne arms in the cause of the United States; second, to every negro who owns real estate; third, to every negro who can read and write; and, fourth, to every negro, who had belonged to any religious organization or church for five years before the war. These points would cover every one that ought to vote, and they would insure in every negro voter a spirit of manhood as well as discipline—some practical shrewdness, intellectual development, and moral consciousness and cul-

ture. It is well worth the consideration of the President, whether something like this should not be included in the scheme of reconstruction."

## DEATH OF MRS. SIGOURNEY.

Mrs. Lydia Huntley Sigourney has finished her course. She has been in declining health for some months past, and on Saturday, June 10th, at about 10 o'clock, A. M., she peacefully passed to her final rest. Mrs. Sigourney (Lydia Huntley) was born in Norwich, Sept. 1st, 1791, and so was nearly 74 years of age at the time of her death. She came to Hartford in 1814, and in 1819 was married to Mr. Charles Sigourney, a prominent merchant of this city, whom she has outlived for many years. As an author, we need not speak of Mrs. Sigourney—her "works" follow her, and the world knows them. She was a member of the Episcopal church, and a really excellent Christian woman, of large and generous charity, in every sense of that word, having commended herself to the esteem and affection of all classes among us during her residence of fifty years in this community. The bells of the city were tolled for one hour on Saturday evening, in token of respect for her memory. She leaves one daughter, the wife of Rev. F. T. Russell, now of Geneva N. Y., her only son having died some years ago. The name of Lydia H. Sigourney is one of those which the world "will not willingly let die."

The Emperor of all the Russias and Head of the Greek Church, has been running a strong opposition to the Pope, in the way of an "Encyclical." The Vienna correspondent of the *London Observer* says: "The Czar has published an Encyclical letter and distributed it among the Russian priests, with orders to inculcate its principles upon the minds of the people. The Czar sets forth, in the name of Christ, his religious principles, extols his own infallibility and holiness, and condemns other creeds, and calls them schismatic. Catholics and Protestants are, in his estimation, heretics and infidels. He says Catholics don't believe in Christ, but in the Pope, and he denounces their saints as liars and impostors. England, France and Austria are subjects of bitter invective. The Encyclical is full of vehement fanaticism, and concludes with the prayer that the Czar may have health and power, and overcome his enemies, and the faith of holy Russia prevail." So the bull of the Emperor lifts up its horn against the bull of the Pope. Let them roar.

## Correspondence.

## LETTER FROM THE SOUTH.

Letters from the army have been so frequent, that all that is of interest and peculiar, I presume, has been placed on the great record book of the times—the newspapers of the North. However, I will tell you something of the present "situation"—as the phrase is used—of the people, and of the prospects for the future welfare of this good old State of North Carolina.

The war, I predict, in its consequences, will tend to rejuvenate the State and arouse from its past lethargy the people; will cause immigration to its large territory now uncultivated, and bring to the development of its resources in mineral productions, the energy of an enterprising race.

Everything in the counties through which the army passed in March last, was examined, and the buggies were roughly handled, the fine carriages a good deal, or as the people here would say, right smart, broken in fragments, horses and mules driven off, &c. The negroes took "leg bail," and fled under the glittering prospect of liberty; thus wealthy planters saw in a short time the rich reward of endeavoring to divide a nation without cause. The negroes have, however, been misled by their fanciful idea that liberty carries with it freedom from the necessity of labor. This notion will be rigidly corrected. The people are eagerly seeking to get a crop of corn and potatoes, and the quartermasters have loaned captured horses and others to some who have for the first time almost, a plenty of land to cultivate, on reasonable terms, and they are glad that the institution is no more, if and provided the colored population could all be removed from their midst.

I believe it will not be a great while, before some measures will be taken to rid the State of a people who have always been held, as a very general rule, in servitude at the South. Of course, equality is out of the question. Hence if the colored people could be colonized in Utah or Arizona, let it be done. (See Note) The mass of the people are right glad to see the sad advent of peace, and even union; and Gen. Lee did an excellent thing for this State and Virginia, by his timely surrender, so as to prevent the desolation of a continued war in their borders, and thereby enabling the citizens to return to their homes to plant and prepare for their subsistence; for thousands were supplied by our commissaries with pork and hard bread, after the army swept through and gathered up their forage as per laws of war. Men and women came twenty or thirty miles to replenish their exhausted provisions. The war had compelled the manufacture of homespun, and the wear of it, except near Wilmington, where the wealthy could raise money enough to purchase articles of foreign make.

The mass of the people are plain in their habits, of a sedate and lean appearance. Ladies use very fine tobacco quite freely, and it only goes to show the force of example and habit, for the Northern people have peculiar ways and habits which would be as amusing to North Carolina people, as are their ways singular to us of New England.

The way some of the poorer class use an ox, with half a yoke to pull a cart by, and the form of the plough, would bring a smile to you of the farms in New England. The plough runs shallow, and really makes but a small furrow. I judge deep ploughing and manure would be an immense improvement. The counties about all the way from Raleigh to Newbern are of flat land; if cleared of

its tall pitch pine you would call it plains on account of its sandy, even nature. It is monotonous, hence not so pretty for residences, but there are exceptions, for there are four or five elegant dwellings in the course of a road of fifty miles.

The worst feature of this State is the large plantation. Divided and well worked, the same land now cultivated by a single planter with a hundred slaves, would produce double or treble. Any amount of manure could be made by hauling out the muck in the valleys. No stone to be found in going a hundred miles that I saw in my march of that distance, and there are no hills to break down the team which would get this alluvial deposit in the runs, which adjoin all large fields. Again, fields of a mile in width or more, where rows of corn have been grown the whole distance, are, for instance, left to be covered with pitch pine trees, or for the land to recuperate itself as it may, while you see no grass, scarcely coming up, as there should be. A plenty of red top or timothy seed would give a growth of grass to feed cattle on, and actually benefit the soil. But there seem to be no hay fields here, and I wonder what they do for a "haying time." Peaches, apples, and fruit, such as water-melons, are easily cultivated here, and I see no reason to doubt, would be a source of income, if there was as much pains taken as in Northampton, for instance.

The site for Court Houses, or County Centres, as I call them, are well located, well laid in streets. Kingston, Goldsboro, Raleigh, are beautifully elevated spots, and the sidewalks are rendered cool and attractive by the shade trees and the porticoes to the white houses which you find very generally on the streets. The rose and all shrubbery can easily be grown to adorn the yards of the dwellings. Keanawville, a county seat, is a place of this kind. Now for the climate and a close of my story. It is very "sunny." No one need be told, who is here in the forenoon at 10, 11, or 12 o'clock, about the sunny part which the South can boast. At twilight very cool breezes fan you, and to this date the nights are "plenty cool" and dewy.

These ideas of this State I have observed as I have marched in the service, and are simple facts which apply to other portions of the South to some extent.

F. J. B.  
Goldsboro, N. C., May 25, 1865.

NOTE. If our correspondent lives long, he will change his mind, and find that the South will soon want more, instead of less laborers to till their soil. As to equality, our Declaration of Independence must be cancelled, and our hypocritical pretence that all men are born free and equal, be abandoned, or we must do justice to the colored race by giving them their just rights, making them equal before the law, or expect a heavier scourge than we have now had. God, the God of the Hebrews and the Africans alike, has undertaken their cause, and he will accomplish it. We would have failed in our struggle for national existence, had not the colored race come to our rescue. God will be avenged on the nation, who under such circumstances, shall prove recreant to their obligations. To give rebels the franchise and withhold it from the faithful among faithfuls, is to pay a premium for rebellion, and inflict disabilities for faithfulness. In saying that equality is out of the question, our correspondent and all others will do well to consider the philosophy of "Haman's wife." It used to be said that emancipation was out of the question, but God has done it.

## Obituary.

## ANNA ELIZA KINGSLEY.

Died in Stanstead, C. E., April 29, 1865, Anna Eliza Kingsley, only child of Portus and Lydia Kingsley, aged 7 years, 4 months, and 24 days. Her funeral services were attended to on Sunday, the 30th, by Elder S. W. Thurber, who preached a comforting discourse to a large concourse of sympathizing friends. Her kind parents deeply mourn her loss. May this sad affliction be sanctified to their good.

J. SPEAR.  
Farewell, sweet child, farewell,  
All thy brief days are o'er,  
And those that loved thee passing well,  
Will meet thee here no more.  
No more at early dawn  
Thy merry voice we hear,  
For thou hast gone, forever gone,  
And faded in an hour.  
Our last, our only one,  
Has withered like a flower,  
That droop'd beneath the morning sun,  
And faded in an hour.  
Our lov'd ones may we meet  
When life's dark storms are o'er,  
Arrayed in happiness complete,  
Where death can part no more. E. M. S.

## WILLARD WOOD.

Died, in Stanstead, C. E. May 14th, 1865, Willard Wood, in the 59th year of his age. The deceased was born in Cornish, N. H., Dec. 7th, 1806, and moved to Canada in 1831. In 1842 he made a profession of religion and united with the Congregationalists; but becoming interested in the doctrine of the speedy coming and kingdom of Christ, he was baptized by Elder E. Burnam in 1850, and thus identified himself with the Advent cause, and to the last remained true to its interests. Few persons have been more interested than he was in "searching what, or what manner of time the Spirit of Christ which was in" the prophets "did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow;" and though he did not live to see the hope of the church consummated, yet we have reason to believe that he has "entered into peace," (Isaiah 57: 1, 2), and is among the waiting ones still.

About the 12th of Feb. last he had an attack of inflammation of the lungs, from which he had but partially recovered when disease in another form prostrated him. At times his sufferings were severe, but amid them all patience and resignation reigned. With the exception of two or three days at one time, his mind seemed perfectly clear, and continued so till he could no longer speak. In reply to the question of his wife, "Is Jesus with you now?" he replied, "My

trust is in Him." These were his last words, and he quietly sunk into the arms of Death. As I was providentially hindered from attending his funeral, Elder S. W. Thurber preached on the occasion to a large audience from Gen. 42: 36, "All these things are against me." As their only remaining child—Henry George—died July 13th 1864, sister W. is by this bereavement left childless and in widowhood. May the Everlasting Arms sustain her.

Our brother—so well known to friends abroad—will be greatly missed. For many years he was our chorister at Derby Line, but his voice now hushed in death will be heard no more till "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" and may God hasten the time when the loved and lost who sleep in Jesus will meet in the promised kingdom where

"earthly love is like the star-light lost  
In glorious sunshine, and the things of time  
Shrink into nothing—even death itself  
Fades like a shadow in the noontide blaze,  
And life, new, glorious, everlasting life  
Expands the soul, and all it ever dreamed  
Of heavenly bliss becomes reality."

J. M. ORROCK.

## MOUNT VERNON.

A recent visit to Mount Vernon found the place in a good state of preservation, none of the ravages of war having extended in that direction. The scouting parties of both armies have always regarded it as neutral ground, and never violated its precincts by acts of hostility. The agent of the Mount Vernon Association remains at the mansion, and is a bitter secessionist, not having visited Alexandria since the war, in consequence of the necessity of taking the oath. His wife, however, more loyal or less scrupulous, subscribed to the oath, and is allowed to come to the city for supplies.

The house remains precisely as it was four years ago. The same table and blank book for registering the names of visitors stand in the hall, with the key to the French Bastille, presented by Lafayette to Washington, hanging over them in its little glass case, and specimens of wood and minerals above the doors. The agent, with his wife and two or three children, occupy a suite of rooms on the left of the hall, and a few negroes inhabit the kitchen. In the dining hall are three of Washington's dining tables, an old feeble-toned harpsichord, and the tripod and compass with which their illustrious owner surveyed the wilderness of Lord Fairfax's estate.

The stucco of the ceiling representing flowers and sheaves of wheat is in as good condition as could be expected, and with a little early attention can be preserved for many years. In the east parlor is a sofa and a rocking chair, and in the west parlor a terrestrial globe and a dim old sketch of a scene before Carthage.

In the library is the original plaster cast of Washington, by Houdon, and a cast of Lafayette. The few books are all of modern production and belong to the inmates of the house, with the exception of a gray old volume entitled "An Essay on Fortifications," with "George Washington" on the fly leaf. With the book is a letter, dated 1798, to Rev. Mr. Fairfax. Up stairs, in the southwest corner of the mansion is the room in which Washington died. A *fac simile* of the bed upon which he breathed his last stands in the corner, and is the only furniture in the apartment. On the iron bed of the fire-places are deeply cut the letters "G. W." Throughout the mansion there reigns an impressive stillness, broken only by the echo of footsteps on the bare floor; and looking from the dim, time-stained rooms out upon the deserted fields and unbroken surface of the river, a feeling of loneliness comes over one which no effort can shake off.—*Boston Transcript*.

## ORIGIN OF SOAP.

The application of soap as a detergent is not of high antiquity. Like other useful things—electric communication, for instance—it seems to have been known as a fact for a considerable time before it was turned to its most servicable account. Soap at first was merely a cosmetic for smoothing the hair and brightening the complexion. When once its valuable detersive powers were discovered—doubtless by accident—its employment spread rapidly. Numerous soap manufactories sprang up in Italy, notably in the little seaport town of Savona, near Genoa, whence the French name of soap "savon." The manufacture spread in Spain and France. Marseilles became famous for its marbled soaps. Our word soap may come from the Latin "sapo," which is mentioned by Pliny as an invention of the Gauls. As woollen garments preceded linen, so the fuller's art (for cleansing, scouring, and pressing cloths and stuffs) is older than the washerwoman's, being due, it appears, to one Nicias the son of Hermias. His grand discovery would be the employment of an earth, since named after the persons who used it. The Roman fullers, who washed dirty togas, were persons of no little importance. Their trade, and the manner of carrying it on, were regulated by laws, such as the *Lex Metella de fulonibus*. At one time fuller's earth (found of a very superior quality in Staffordshire, Bedfordshire, and other English counties) was considered so indispensable for the dressing of cloth, that to prevent foreigners from rivaling English fabrics, it was made a contraband commodity, and its exportation made equally criminal with the heinous and wicked export of wool. How completely public opinion has changed! No weathercock could make a more perfect gyration from north to south, from east to west. What is it criminal to export now? Convicts and contraband of war, perhaps; but certainly not harmless earth and wool.—*Dickens's "All the Year Round."*

Tobacco and Insanity.—The Paris correspondent of the *London Star* says: "I mentioned lately the frightful increase of mental alienation and paralysis of the brain in France. It has been proved that this increase of lunacy has kept pace with the

augmentation of the revenue from tobacco. From the year 1812 to 1832 the tax produced 28 millions, and the lunatic asylums of the country contained 8,000 patients. The tobacco revenue has now reached the sum of 180 millions, and there are no less than 44,000 paralytic and lunatic patients in the various hospitals devoted to their accommodation. This parallel has been drawn by M. Jolly and laid before the Academy of Science. The last words of his speech on that occasion are worth recording, in this age of universal smoking, and young boys to whom this pernicious practice has not become second nature, would do well to reflect ere it be too late, on the frightful warning the above statistics contain, as well as on M. Jolly's words. He says: 'The immoderate use of tobacco and more especially of the pipe, produces a weakness in the brain and in the spinal marrow which causes madness.'

## BRITISH AIR AND TEMPER.

In doing everything in England, there is little excitement, because it is felt to be irregular. The temper of the people is well kept by the smooth and even inland air; the moist southwestern winds come and soothe with calm lips the cheek. The thermometer, like everything else, knows its place; and when once it succeeded in passing through twenty degrees in the course of a day, the oldest inhabitant of London grew anxious; it was feared that stocks, too, would fall. The thunderstorms understand propriety, and simply growl, like the dissatisfied Englishman. Vivid effects, sharp contrasts, violent exertions, cannot be sustained in that insular atmosphere. It seems as if London, like a lover of the weed, were pacified by its own smoke. I saw two huge wagons turn from opposite quarters into a narrow lane. The drivers kept their horses moving till the heads of the leaders touched; then they sat still and looked at each other. Both were determined that it was a point of honor to stay where they were. After a few words of rather substantial English had passed between them, both subsided into a dogged equanimity. A crowd gathered instantly, but with as little tumult as ants make; it regarded the occurrence as a milder form of pugilism, and watched the result with interest. A policeman passed blandly from one wagon to the other, represented the necessities of the public traffic, hoped they would settle it shortly, urged the matter as an intimate friend of the parties, till at length the man who was conscious that he turned in the lane at last, gathered up his reins and backed out of it. It is a little index of the popular disposition; and I expected that as soon as the country became convinced that it had driven rashly into our civil strait, it would deliberately back out of it. And this it is now slowly engaged in doing.—*John Weiss in Atlantic Monthly*.

## QUANTITY AND WASTE OF FOOD.

Before you take the first mouthful, place upon your plate all you are to eat, and eat but twice a day. This rule accomplishes all that the practice of weighing our food does, for soon the eye can determine, with all needed accuracy, the quantity, and without the display of a pair of scales. It is better than the rule of Dr. Johnson and others, which I have given, namely: watching while you are eating, for the first indications of having enough; for, as I have shown, it is almost impossible for a dyspeptic, with his morbid appetite, so watch, or halt when he does discover that the food fails to give the intense gratification of the first moment—this is the great difficulty—to use calm judgment and moral firmness in the midst of the absorbing pleasures of a delicious meal. I am free to confess I have rarely done it, and I think I may, without harsh judgment, say I do not know half-a-dozen persons who can. Few spectacles are more painful than the struggles often seen among the poor to keep their table supplied with the "best in the market." Foregoing books, periodicals, a good house, good clothes, the healthful luxury of a summer trip, etc., they devote everything to supplying their table. They are ashamed to be seen eating plain, cheap food, not ashamed to live in a poor house, to wear insufficient clothing, to have no library, to have no pew in church, to have nothing and be nothing, if only their table is well supplied. I declare it is a low, vulgar ambition—pride on the lowest plane of life.—*Dio Lewis*.

THE VINE OF SODOM.—In the vales near Jordan, in the neighborhood of Jericho, not far from the Dead Sea, is found, growing in great abundance, the vine of Sodom, a plant from the fields around that devoted city, which produces grapes as bitter as gall and wine, as deadly as the poison of a serpent. This deleterious fruit is mentioned by Moses in terms which fully justify the assertion: "For their vine is of the vine of Sodom and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter, and their vine is the poison of dragons and the cruel venom of asps." It is probably the wild vine, a species of gourd, which produces colocintida, a fruit so excessively bitter that it cannot be eaten, and when given in medicine proves a powerful purgative. It was of this wild vine the sons of the prophets ate, and its instantaneous effect, together with their knowledge of its violent action, easily accounts for their alarm.

KILLED BY A TIGER.—A Frenchman named Soulaiges has for some time past been exhibiting with great success at Wuxburg, Germany, as a lion-tamer. One day in the last month he entered a den containing a lion and lioness, and made them go through various performances. The spectators loudly applauded. Elated by these plaudits, Soulaiges determined to do something more extraordinary, and for that purpose he collected in one den a lion, a lioness, a white bear, two black bears, four hyenas, two wolves, and a tiger. He then entered himself, whip in hand, but the door was scarcely closed when the tiger made a spring at the white bear. This was the signal for a terrific struggle between all the beasts, who appeared at once

to recover their natural ferocity. Soulaiges, hoping to intimidate the animals, fired two pistol shots at the tiger, and white bear. This act sealed his fate, for the tiger, leaving the bear, sprang upon the keeper, threw him down, and began to tear him with teeth and claws. The other beasts, rendered furious by the smell of blood, all fell on the man, and in a few minutes he was torn in pieces and almost entirely devoured in the presence of the horror-stricken spectators, who were powerless to render assistance.

AN AVENGING GOD.—A remarkable incident occurred on the 12th of July, 1845, at Schwarzenstein, near Rastenburg, in Germany, a few days previous, a man of notoriously bad character having been charged with theft, was cited to appear before the court at Rastenburg, where he offered to take the oath of clearance; but being generally known to be an immoral character and a notorious thief, his request was not granted. He then swore on his own book, in the presence of others, and added: "May the first thunderstorm that comes up, strike me dead, if I have stolen anything?" On the 12th of July a very heavy thunderstorm passed over Schwarzenstein, while this man was in his own house, with several other persons, together with four children and a dog. Suddenly the lightning struck the house, and killed the swearer in the midst of his associates, who, though somewhat stunned, escaped unhurt. The flash had entered his nostrils and his mouth.—The house being set on fire, the dead man had to be carried out; but none of the citizens of Schwarzenstein would touch the deceased, in spite of the entreaties of their pastor, because they considered his death as a judgment of God, so that the minister, on finding his efforts to be fruitless, was compelled to do the work himself. The fire which consumed the house, fortunately extended its ravages no further.

Though earth may frown, yet if heaven smiles, I am rich and happy.

When earth is dark, look to heaven. The sorrows of earth aid in preparing for the joys of heaven.

## NOTICE.

We are under the necessity of changing the appointment of the Northern Vt. and Canada East Conference from Richmond, Vt., to Sutton Flat, C. E., (a distance of only eight miles north.) On the account of small-pox in the place, it is thought unadvisable to have it here. The conference will find a hearty welcome at that place, and will be well sustained. Come friends make an effort to attend this yearly feast.

In behalf of the church. S. S. GARVIN.  
Richford, June 9.

## MESSIANIAN CONFERENCE, C. W.

The meeting of this Conference will be held at Fingal, Wednesday, July 26th, 1865. The meeting was deferred from the time fixed for it in the winter to the period now fixed upon, because we hoped to have more assistance and a more profitable meeting.

(J. LITCH, Pres.  
D. ELWELL, Sec.)

## NOTICE.

Eld. L. Osler will preach at Alburgh, Vt., July 10th and 11th as the friends there may arrange. July 12th to 14th at Roxham, C. E., as Dr. Loomis and others may arrange.

## QUARTERLY MEETING.

of the Standing Committee of the A. M. Association. This meeting will be held at the office of the Advent Herald Wednesday, July 5th, at 10 o'clock A. M.

(J. LITCH Pres.  
F. GUNNER Sec.)

## APPOINTMENT.

CHAMPLAIN, N. Y. The two Sundays, June 25th

Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'"—Acts 20: 35.

S. K. Baldwin,	\$13.00
C. B. Bess,	13.00
Mrs. S. N. Nichols,	13.00
Lucy G. Ford,	13.00
Peter Parady,	8.00
Geo. Dickson,	5.00
Maria Scott,	13.00
S. Prior,	13.00
S. Goff,	13.00
G. Phelps,	13.00
Horace Newton,	13.00
D. Woodworth,	13.00
F. Gunner,	11.00
G. C. Arms,	13.00
Anthony Pearce,	13.00
R. Swartz,	12.50
W. H. Swartz,	12.50
M. A. Frank,	1.00
L. White,	1.00
D. E. Vetterbe,	1.00
S. N. Nichols,	1.00
Geo. Fisher,	13.00
Ruth S. Case,	13.00
M. A. Hawkins,	13.00
Maria West,	13.00
Marianne Doyle,	13.00
Sarah B. Doyle,	5.00
Joseph Clough,	5.00

DONATIONS FOR EXTRA EXPENSES OF HERALD.

Lyman Lawrence,	1.00
Mrs. D. Taylor,	1.00
Wm. Dyche,	5.00
Mary Thomas,	1.00
Elizabeth Loder,	5.00
A Friend of the Herald,	1.00
S. G. Allen,	2.50
A Friend,	10.00
James Craig,	1.00
Amos Fox,	1.00
Mrs. Emma Fox,	2.00
Lewis G. Ingles,	3.00
J. A. Reed, for various objects,	47.80
C. W. Wise,	1.00
Riley A. Holden,	1.00
Colyer Snow,	4.00
Sarah H. Knight,	1.00
Mrs. M. Van Dusen,	1.00
A Friend, for various objects,	32.00
O. B. Fenner,	2.00
Wm. Troup,	1.00
J. E. Hastings,	5.00
John Schutt,	1.00
David Davis,	1.00
Soth Cogswell,	5.00
James Kitteridge,	5.00
Wm. Woodworth,	1.00
A Friend,	5.00
E. Williams,	1.00
R. Ryder,	1.00
S. Blanchard,	1.00
A Friend in Ill.,	1.00
W. G. Bliss,	2.00
S. R. Beebe, for various objects,	4.00
H. H. Hines,	1.00
Mrs. S. R. Boone,	1.00
A Friend at L.,	5.00
Exchange on money from C. W.,	18.70
John Cochran,	2.25
Thomas Caschub,	5.00
Miss Jane Tompkins,	5.50
Thomas Watson,	5.00
Exchange on sterling bill in payment for the Herald for England and Scotland,	37.50
Thomas G. Stetson,	1.00
Hop, for the poor,	1.00
H. M. C.,	2.00
Anonymous, for various objects,	3.00
C. L. Aldrich,	75
Charles Freeman,	5.00
Geo. Tilley,	3.00
John Gray,	1.00
Jacob Shearer,	10.00
N. A. Holton,	1.50
E. P. Scott, to send Herald to poor ministers of the Advent faith,	6.00
Mrs. Lucratus Lawrence,	6.00
S. H. Fiske,	5.00
Agnes Bruce,	5.00
Dr. M. Helm,	1.00
Mrs. M. S. Wicker,	2.00
James Belden,	2.00
Chancy Brockway,	45
Joseph Morris,	45
Sarah A. Colburn,	1.00
Alexander Walden,	1.00
Phineas Ross,	1.00
Lucy M. Chamberlain,	10.00
Millie M. Colby,	4.00
Anna J. Colby, for various objects,	20.00
A. C. Goff,	1.00
John Cummings,	1.00
Lucy Holmes,	1.00
Wm. Still,	5.00
Mrs. Carrie M. Bosworth, for Life Membership in A. M. A.,	25.00
D. Bosworth,	2.00
Joseph Clough,	5.00
E. Johnson, for A. M. A.,	25.00
John Johnson, to send Herald to poor,	3.80
Ellis Sprague,	1.00
Mrs. Ann Winter,	1.00
N. T. Withington,	5.00
Ansel Jennie,	5.00
N. W. Watkins,	1.00
Rev. Mary J. Ois,	1.00
H. Graves,	1.00
Geo. Miller,	1.00
A Friend,	5.00
Joseph Barker,	5.00
Dr. Jesse Bell,	5.00
Joseph Barker, balance of	1.84
remittance,	1.84
Levi Hooper,	47.55
William Emmett,	1.00
F. A. Collier,	5.00
S. C. Brown,	5.00
Louisa Jenkins,	5.00
Mrs. O. F. Elwell, Life Membership of A. M. A.,	25.00

DONATIONS

FOR BOOKS AND TRACTS.

"To do good and communicate forget not; for such sacrifices God is well pleased."—Heb. 13: 16.

B. D. Tassell,	\$5.00
B. D. Tassell,	3.00
W. S. Howden,	2.50
S. B. Daniels,	2.50
A widow's mite,	1.00
D. T. Taylor,	2.75
J. Brewster,	1.00
Mrs. D. Hunt,	1.00
D. T. Taylor,	50
J. E. Hastings,	1.00

DONATIONS

For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give unto you."—Luke 6: 38.

B. H. Osborne,	\$300.00
S. K. Baldwin,	25.00
D. Bosworth,	25.00
J. L. Clapp,	20.00
L. R. Clapp,	20.00
Collection at Providence,	71.00
Collection at S. Natick,	10.75
E. C. Drew,	1.00
North Abnott Church,	3.17
Rachel Crumpton,	1.00
Thayer Lumber,	1.00
Wm. M. Bullock,	1.00
Eliza Clark,	1.00
A. F. Ober,	1.00
Wm. Dyche,	2.00
Clarissa Stone,	75
Mrs. M. H.,	2.00
Mrs. W. W.,	2.00
L. Robbins,	2.00
M. Yoder,	2.00
Josiah Vose,	1.00
Jacob Cady,	2.00
A Friend,	2.50
J. L. Tapp,	5.00
O. B. Fenner,	5.00
Isaac Jackson,	5.00

A. M. Atwood,	3.00
Victor Atwood,	50
Freddie Atwood,	50
John Pearce,	10.00
W. H. Jackson,	4.00
A Friend in Boston,	2.00
Thomas G. Stetson,	2.00
Anonymous,	2.00
H.,	5.00
Thayer Lumber,	1.00
Thomas Deuchar,	2.00
Brother and sister Aldrich,	2.00
H.,	5.00
Anonymous,	2.00
I Dalton, balance,	12
Mrs. H. Jackson,	1.00
W. W. Hawkins,	5.00
E. L. Swartz,	1.00
Mrs. Hollis Jackson,	1.00
E. S. Loomis,	10.00
Mrs. S. N. Nichols,	10.00
Geo. Tilley,	2.00
John Gray,	2.00
N. A. Holton,	1.50
P. B. S. for Italian Mission,	5.00
Willie Gunner,	50
Mrs. Dickson,	1.75
Thomas Deuchar,	1.00
Sarah S. Wilson, Italian Mission,	1.00
L. Jackson,	1.00
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DIED POOR.

"It was a sad funeral to me," said the speaker, "the saddest I have attended for years."

"That of Edmondson?"

"Yes."

"How did he die?"

"Poor, poor as poverty; his life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with the golden promises that were destined to never know fulfillment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. Poor man! He was worthy of a better fate. He ought to have succeeded for he deserved success."

"Did he not succeed?" questioned the one who had spoken of his perseverance and endurance.

"No, sir, he died poor, as I have just said. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No he has left nothing behind," was replied. "The heirs will have no concern for the administration of the estate."

"He has left a good name," said one, "and that is something."

"And a legacy of good deeds that were done in the name of humanity," remarked another.

"And precious examples," said another.

10 CENTS WEEKLY FOR FREEDMEN.

Adelaide Bliss,	5.20
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J. Dalton,	25
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Johnny,	25
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Alce,	25
Mary and Hattie,	25
Addie,	25
Alfred,	15
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Frank A. Miles,	25
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Mary,	5
Joseph W. Lamson,	10
Wm. E. Lamson,	25
Mary,	25
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Nathan,	15
Little Coers,	2.04
Helen,	5
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The Family Circle.

A SOUTHERN UNION GIRL.

The following story, from Albert Richardson's narrative of his adventures in Southern prisons, will be read with no little interest:

"We galloped along at Dan's usual pace, with the most sublime indifference to roads—up and down rocky hills, across streams, through swamps, over fences—everywhere but upon public thoroughfares.

"I suppose we had travelled three miles, when Mr. Davis fell back from the front, and said to me:

"That young lady rides very well; does she not?"

"What young lady?"

"The young lady who is piloting us."

"I had thought Dan Ellis was piloting us, and rode forward to see about the young lady."

"There she was surely enough. I could not scrutinize her face in the darkness, but it was said to be comely. I could see that her form was graceful, and the ease and firmness with which

she sat her horse would have been a lesson for a riding master.

"She resided at the Union house, where Dan had gone for news. The moment she learned his need, she volunteered to pilot him out of that neighborhood, where she was born and bred, and knew every acre. The only accessible horse (one belonging to a rebel officer, but just then kept in her father's barn) was brought out and saddled. She mounted, came to our camp at midnight, and was now stealthily guiding us, avoiding farm-houses where the rebels were quartered, going round their camps, evading their pickets.

"She led us for seven miles. Then, while we remained in the wood, she rode forward over the long bridge which spanned the Nolchucky river, to see if there were any guards upon it; went to the first Union house beyond to learn whether the roads were picketed; came back, and told us the coast was clear. Then she rode by our long line toward her home. We should have given her three rousing cheers, had it been safe to cheer. I hope the time is not far distant when her name may be made public. Until the rebel guerrillas are driven out from their hiding places near her mountain home, it will not be prudent."

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"Lessons of patience in suffering; of hope in adversity; of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high trust; manly courage, heroic fortitude."

"Then he died rich" was the emphatic declaration; richer than the millionaire, who went to his long home the same day, a miserable pauper in all but gold. A sad funeral did you say? No, my friend, it was rather a triumphal procession! Not the burial of a human clod, but the ceremonial attendant on the translation of an angel. Did he not succeed? Why, his whole life was a series of successes. In every conflict he came off victor, and now the victor's crown is on his brow. Any grasping, selfish soul may gather in money, and learn the art of keeping it, but not one in a hundred can bravely conquer in the battle of life as Edmondson has conquered, and step forth from the ranks of men a Christian hero. No, no; he did not die poor, but rich—in neighborly love, and rich in celestial affections. And his heirs have an interest in the administration of the estate. A large property has been left, and let them see to it that they do not lose the precious things through false estimate and ignorant depreciation."

"You have a new way of estimating the wealth of a man," said the one who had at first expressed sympathy for the deceased.

"Is it not the right way? There are higher things to gain in this world than wealth that perishes, riches of priceless value, that ever reward the true merchant who trades for wisdom, buying it with the silver of truth and the gold of love. He dies rich who can take his treasure with him to the new land where he is to abide forever; and he who has to leave all behind on which he has placed affection dies poor indeed. Our friend died richer than a Girard or an Astor; his monument is built of good deeds and noble example. It will abide forever."—T. S. Arthur.

REPRESENTATIONS OF RELIGION IN THE BEST NOVELS.

By common consent, Dickens and Scott would probably be selected as novelists, the moral influence of whose writings is the most unexceptionable. Dickens is even commended as a public benefactor, on account of the stimulus which his writings are supposed to give the best sympathies of the heart. The object of this article is to direct attention to the

representations which these writers make of religion.

In "David Copperfield," Dickens introduces to us a man named Mudstone, who married for property, and by sternness and morose severity, aided by the same characteristics in a maiden sister, to whom he gives the rule of the house, breaks the hearts and destroys the lives of two wives in succession. He also treats David, his wife's son, with cruelty, and after his mother's death, puts him to a low business, washing bottles. This man and his sister are described as professedly pious persons, and their sternness is explicitly declared to be the result of their religion. By this man, David was sent to school to a master, who combined all that was tyrannical to his scholars, with unfaithfulness as a teacher, and unscrupulous cupidity. This school-master, also, is described as a pious man. Later in the story, David finds him the warden of a penitentiary, diligently engaged in imparting religious instructions to the prisoners; and two of the most consummate villains, who have figured largely in the story are described as his converts. In a word, all the characters in the story that are so painted as to awaken the abhorrence of the reader, are described as professors of religion.

Let us turn to Scott, the other boasted author of novels of unexceptionable moral character. In "Rob Roy," the hero's father is a merchant, having no ideas beyond his ledger, stern, and void of the common feelings of humanity. His son, on his return from France, expresses disinclination to engage in mercantile pursuits; the father coldly tells the son, that he may have a month to decide, and if he persists in his refusal, shall be turned out of doors, and his cousin, a Papist, established in his place. During this time the father says nothing to the son, shows no affection, moves before him in a distant coldness; the son expresses no change of purpose, and the threat is executed to the letter. This father is described as a Dissenter, and his conduct is declared to be the result of his religion. The son afterwards engages a Scotch servant, Andrew Fairservice, a most rigorous Presbyterian, a sanctimonious reader of the Bible, and observer of the Sabbath, but supremely covetous, and never letting slip any opportunity to steal from and defraud his master. Afterwards, through the frauds of the young Papist whom he had taken into his service, the father becomes embarrassed and is expected to fail. We are then introduced to a merchant in Glasgow, who had been the most fawning and obsequious of his customers, who, at the first intimation of his embarrassment, imprisons his agent and proceeds with the utmost rigor. This Glasgow merchant is described as an elder in the Kirk, and his zeal in religion and his attendance at church are very fully described.

The story of "Kenilworth" is founded on the tradition that the Earl of Leicester, in the hope of wedding Queen Elizabeth, imprisoned his wife in a country house, under the care of Anthony Foster, and finally caused her to be murdered. This Foster is described in the novel, as a crabbed mean-spirited scoundrel, void of all taste for literature and elegance, burning a whole library for kindlings, sordidly avaricious, and for money, aiding in the lady's murder. He also is described as a strict Presbyterian, constant in all the worship, and exercised in all the religious experience of the sect.

These are the specimens of the manner in which Scott and Dickens usually exhibit Puritanism, Presbyterianism, in short, all experimental religion. They associate it with the lack of all the genial affections of humanity, with repulsive and forbidding sternness, with avarice and meanness; and all this odiousness they exhibit as a usual concomitant and result of religion.

KNOWING DOGS.

A writer in the *Illustrated News* says: "The other morning, passing through Cavendish-square, I met a blind man with his dog. A charitable lady put a sixpence into the basket, and little dog Tray thanked her as usual by wagging his tail. I declare that I heard the blind man say to the dog, 'What is it?' Now, did he expect his four-footed conductor to reply in actual parlance, 'a silver sixpence,' or was there some other masonic mode of communication between man and brute enabling the former to know to what extent he had been relieved? Be it as it may, I heard the blind man utter the precise words I have quoted. Perhaps those who live with dumb creatures of highly-developed instinct grow at last to meet them on equal terms and to impute to them the power of reasoning. Mr. Jesse has not a better story in his whole collection than that told of Sir Edwin Landseer, to whom a bull-dog was sitting for his portrait, and who, when his day's work was over, said in an authoritative tone to the dog, 'That will do. Come tomorrow at two o'clock.' The bull-dog skulked away as though he had perfectly understood the order; but just as he reached the door, Sir Edwin called him back, 'Stop' said he; 'at a quarter past two.' Whereupon Jowler agitated the stump of his caudal appendage and trotted down stairs. And I am given to understand that he came the next day at a quarter past two punctually."

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# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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### Communications.

#### Original.

#### THE RESTORATION OF THE JEWS.

##### THE COMING ONE.

BY A PRESBYTERIAN MISSIONARY.

What advantage then hath the Jew, or what profit is there of circumcision? Such are the questions the Apostle Paul propounds after pointing out that the mere fact of being a Jew outwardly, is productive of no benefit. And this is his answer, "Much every way; chiefly because that unto them were committed the oracles of God." But if the views already advanced be correct, if Abraham, Isaac and Jacob, should, in terms of God's promise yet unfulfilled, inherit the land of Canaan as an everlasting possession, if their seed should inherit it along with them, and dwell therein forever, then it will indeed be found that the advantage of being a Jew is much every way, greater even than that of having been in the olden time the chosen custodiers of the oracles of God. The time is coming, it is now on the wing, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the things that are therein shall be burned up. But it shall not therefore cease to exist. "One generation passeth away, and another generation cometh, but the earth abideth forever." From its ashes shall arise in Edenic glory, a new heaven and a new earth, wherein dwell the righteous, and in this earth, Palestine, the chosen land, the glory of all lands shall occupy the same exalted position as it did in the olden time, when the majestic temple, "a mount of snow fretted with golden pinnacles," reared its head on Mount Moriah, and when the Lord communed with his people from the mercy-seat from between the cherubims. Then it was said, "The Lord hath chosen Zion, he hath desired for his habitation. This is my rest forever, here will I dwell, for I have desired it." Ps. 132: 13, 14. But when "the earth (the present earth) is utterly broken down, when the earth is clean dissolved, when the earth is moved exceedingly when the earth shall reel to and fro like a drunkard, and shall be removed like a cottage," then shall the new earth arise in primeval glory, and "then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before the ancients gloriously." Isa. 24: 23. Surely, then, it will be seen that there is much profit in circumcision, when the Israelites indeed shall dwell in, or in the neighborhood of the city of the Great King.

I have already alluded to the extraordinary peculiarity of the land of Israel in the way of "vomiting out" its inhabitants, and also to the inability of any of the many nations who have possessed it to continue to hold it in possession, and for these facts, I have endeavored to assign reasons. The land being centrally situated, was designed by God as a fit receptacle for his truth, from which it might radiate over the whole world when the fullness of time was come. If this view is correct, then it follows that those to whom were committed the oracles of God were committed, must be a holy people, otherwise they must be expelled, and it also follows that none other who were not holy, were fit to supply their place. Hence the manner in which the land "spued out" its inhabitants from the Canaanites downwards, and the constant change of masters to which it has been subjected.

But as has been shown, the land is the lawful property of the Jews; decided to them by God in perpetuity, and although he has removed them from it because of their sins, he has never revoked the gift, but on the contrary, he has repeatedly promised to restore them to it again. The land then, all waste and desolate as it is, is under the special care of God, who has his eye constantly upon it, and will by no means permit any other people to strike root there, but merely hold it by sufferance. The endeavor to hold it by force of arms, has only resulted, and can only result in causing it to do as it has ever done, "devour men" and "beware nations."

These reasons, however, are, after all, to some extent at least, speculative, and may or

may not be correct, but there is yet another reason for the astonishing instability of every kind of government in Palestine, and the many changes of masters that it has seen, of a far more reliable character, founded as it is upon the "more sure word of prophecy." The wild commotions and moral upheavings of which it has been the scene, ought not to be a cause of surprise to us for they are matters of prediction. After the destruction of Jerusalem by the Chaldeans, and the de-thronement of Zedekiah the last of the kings of Judah, the prophet Ezekiel referring to his fall, gave utterance to this remarkable prophecy. "And thou profane and wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." Ezek. 21: 25-27. The power of language to express constant instability and incessant change has rarely been more clearly exemplified than in the three-fold repetition of the single word overturn. "I will overturn, overturn, overturn it." Glance the eye over an outline of the history of Syria during the period from the close of the Old Testament to the time of the New, and it is dazzled by a list of potentates, most of whom are now unknown, who then held sway over Palestine. Artaxerxes Longimanus, Darius Codomanus, Alexander the Great, Ptolemy, Antiochus Theos, Ptolemy Euergetes, Antiochus the Great, Seleucus, Antiochus Epiphanes, Maccabees, Hyrcanus, Pompey the Great, Julius Caesar, Herod the Great, Persians, Greeks, Syrians, Egyptians, Jews, Romans, succeeded each other with amazing rapidity, like figures in a magic-lantern, each nationality contending against the others, and members of the same nation ever striving with their fellows for power. In little more than four centuries, the land which for upwards of a thousand years had been in the possession of the Israelites, has passed in whole or in part into the hands of six nations, giving an average duration of seventy years to each.

The same instability is witnessed after the arrival of Shiloh, when the sceptre finally departed from Judah, and the lawgiver from between his feet. Judea then became a Roman province, and after being governed by Roman procurators for some years, the Jewish state was at length subverted by Titus, A. D. 70. But the Romans could not hold it long. By-and-by their power began to wane, and ere long, the Saracen invasion tore Syria from their grasp. Then the government of the Caliphs, the successors of Mahomet became weak and was subverted by the Crusaders, and these by Saladin, until finally, after innumerable revolutions, they fell into the hands of the Turks, where it has remained ever since, subject of course to the usual revolutions of their unstable government, and with the exception of the French invasion under Bonaparte, and the rebellion of the Pacha of Egypt. Thus, for the space of nearly two thousand four hundred years, the Lord has made good his prediction directed against every government erected in Palestine, since the time when he said, "Remove the diadem and take off the crown; I will overturn, overturn, overturn it."

But this unstable condition of matters is not to continue always. A time is distinctly specified when it shall cease, and that will be at the advent of the rightful monarch. Thus saith the Lord, "I will overturn, overturn, overturn it, and it (the diadem or crown) shall be no more, until he come whose right it is and I will give it him." Then, but not till then, all revolutions will cease, and the land have rest. Here then we have a distinct intimation of a coming king, who is yet to wear the diadem which fell from the head of Zedekiah, and thus sit upon the throne of David. Of whom speaketh the prophet thus? Obviously of none other than the Lord Jesus Christ. The many other Scriptures which refer to the advent of the Coming One, leave no doubt upon that point, while in these Scriptures the fact of his being destined to sit upon David's throne, and thus to have a right to the crown which Zedekiah wore, is repeatedly referred to. Observe for example, the prophetic notice of his birth. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David, and upon his kingdom to order and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7. Observe how exactly the well-known and beautiful prediction tallies with that in Ezek. 21: 27. At the advent of the Prince of Peace the "overturnings" described in the latter are to cease forever, for "of the increase of his government and peace there shall be no end," while in reference to the throne of David, the one on which the wicked Zedekiah sat, "the zeal of the Lord of hosts" is "to give it him." The one prophecy therefore is simply an amplification of the other.

The same line of remark holds good regarding another well-known prediction. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our Righteousness." Jer. 23: 5, 6. Here again we have the king reigning upon David's throne, and that prosperously, so that the idea of any further "overturning" is excluded, while we have the additional information that "in his day, Judah shall be saved and Israel shall dwell safely," thus conveying to us the idea that the true Israel being through the mercy of God restored to their own land, the time had come when the Lord had acted in strict accordance with his promise, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." Jer. 32: 41.

The same idea of stability and peace is conveyed to us in the prophecies of Ezekiel: "Behold I will take the children of Israel from among the heathen whether they be gone, and shall gather them on every side, and bring them unto their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall there be two kingdoms any more at all. And David, my servant, shall be king over them, and they all shall have one shepherd; they shall also walk in my judgments and observe my statutes and do them. And they shall dwell in the land which I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever; and my servant David shall be their prince forever." Ezek. 37: 21, 22, 24, 25. What a contrast do these words afford to the prediction we are now considering. There we have in brief, but graphic language, a description of a state of society in which there is no rest or peace, nothing but incessant commotion, revolution succeeding revolution like waves of the sea; and this wretched condition of matters is destined to continue until the advent of the prince, whose right it is to wear the diadem which Zedekiah had forfeited. But here we have the other side of the picture. The king has come and assumed the sceptre, and even as birds of night flee before the rising sun, so do wars and commotions cease at his appearing, and now all is prosperity and happiness. For the purpose of proving, if indeed it requires proof that these and many other prophecies of the same kind apply to the Lord Jesus, I need only refer to the word of the angel to Mary. "And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 31-33. Thus then there are to be, even as for upwards of two thousand four hundred years there has been, a constant succession of overturnings in the promised land, aye and until the advent of Christ; then he is to mount the throne of David, and his reign is to be one of unmingled prosperity, and is to endure forever. It is evident, however, that while the evil part of the prediction, "I will overturn, overturn, overturn," is still in full force, the good that is yet to follow, has not yet commenced, from which it is clear that he whose right it is to wear the vacant crown, is not yet seated on his throne. Had the Jews accepted the offer which he made them when he sent the twelve and the seventy to proclaim to them the advent of the kingdom of God, the result would have been different, but seeing that they neglected the day of their visitation, the final erection of that kingdom is postponed until his second coming. The idea, therefore, of Christ acting at present as a King in the proper sense of the word, is a mistaken one. He is indeed possessed of unbounded power, for he has said, "All power is given unto me in heaven and in earth," and ere long it will be put in force, but as events plainly show, as the chaotic condition of the world clearly testifies, that power yet remains in obedience. But ere long the oft-repeated petition which he himself has taught us, "Thy kingdom come," will be answered, and then he will ascend the throne of his father David in triumph, and reign not only over his ransomed Israel, but to "the farthest verge of the green earth." Then shall "he given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall be destroyed." Dan. 7: 14.

But the personality of the reign seems to be as clearly proven as the reign itself. In Ezek. 21: 25-27, we have two princes brought under our notice, Zedekiah and the Coming One, one of whom occupied, and the other is destined to occupy the throne of David, and the period is specified when the latter shall enter into possession. It is when "he comes" and then the Lord is to "give it him." Now this period undoubtedly refers

to his second advent, which unquestionably is to be a personal one, so that it is clear that at least the commencement of his reign is to be a personal one, and I am not aware of any Scriptural authority for believing that having begun his reign as a personal monarch, he is to continue it as a spiritual one. Such a change does not appear likely, but the contrary. Addressing the Laodicean church he says: "To him that overcometh, I will grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne." Rev. 3: 21. Christ's throne is the throne of David, of which ere long he will take personal possession. Can it be believed when we are told that "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order and to establish it with judgment and with justice from henceforth even forever." I say, can it be believed that having had that throne of him that he will again vacate that throne to sit again upon the throne of the Father? Is it not rather evident that the present arrangement of his being seated upon the Father's throne is a temporary one? and that he is now in the position of the nobleman in the parable who took a journey unto a far country to receive for himself a kingdom and to return? Is it not somewhat singular that the Church should willingly embrace the idea of a personal Saviour and a personal judge, but reject the idea of a personal king? If the one, why not the other?

#### FAITH.

Faith has an eye no tear can dim,  
A heart no grief can stir;  
She leaves the cross and looks to Him  
Who bore it first for her.

#### HOPE.

Standing on the rock of faith:  
Trusting what the Saviour saith;  
Looking on the things above;  
Hope is filled with joy and love.

#### CHARITY.

Mortals, if ye would display  
Charity sincere and true,  
While his due to man you pay,  
Keep your love to God in view.

#### TO RIGHTEUS.

##### THE CROSS-BEARER.

BY M. D. W.

"The ninth picture represents 'The Cross borne after Christ.' Humbled and subdued, the disciple turns now to follow his divine Master, who, with a heavy cross upon his own shoulder, leads the way. Meekly he inquires 'Lord what wilt thou have me to do?' His submission is now to be tested. The Saviour selects an 'exceedingly large, heavy, and rugged cross,' and laying it on his follower says, 'Now I intend to honor thee with extraordinary service and extraordinary suffering in my kingdom.' Promptly, and gratefully the disciple now took the instrument of pain and shame from those blessed hands. There was no hesitation there were no questionings with flesh and blood, no gloomy forebodings. He seemed to clasp the cross to his heart as a treasure; neither afraid nor ashamed of it."

"Ah! this I said is true cross-bearing. It must be your own cross, and not another's. It must be just as large, and as rough, and as heavy, as the great Cross-Bearer chooses. It must be carried; not worshiped, nor dimmed, nor concealed, nor ostentatiously displayed. It must be carried after Christ; and to the end."

We should naturally expect that after all the reproaches and instructions given, to this poor disciple, he would now continue to bear the cross he has so cheerfully taken, even to the end, but not so! In the tenth picture we find 'The Cross Worn as a Burden' to him, and he has very deliberately taken it down from his shoulder, and set it aside, unwilling any longer to bear it after Christ.

Notwithstanding he had so often proved faithful, his gracious Master gently approaches him, and kindly though reprovingly, addresses him.

"Lord, What! Canst thou not bear thy cross one brief hour?"

"Disciple, Lord, I have found my strength insufficient for this hard service."

"Lord, But did I not tell thee that through much tribulation my followers enter the kingdom of heaven?"

"Disciple, Yes, I heard thee utter those words. But I did not know that they meant so much, until I began to carry my cross."

"Lord, What is it then that has been so hard?"

"Disciple, My outward estate brings a great many uncomfortable burdens. Many who have no faith in God, and never pray, are much more comfortably situated than I am."

thou canst enter into intimate fellowship with me."

We may be weary under the cross, but should never be weary of it. . . . Weary of the cross? Oh, cowardice; oh, effeminacy unworthy of him who aspires to the glory and joy of heaven! "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

In the eleventh view of the cross-bearer, we behold him sinking beneath the cross. He had been brought at length to a position of entire reconciliation to the cross laid upon him. At length poor weak nature utterly fails, and he faints beneath the heavy burden. How is it now with his ever-watchful Lord? Is he as ready to relieve, as to reprove—to heal, as to wound? Touched with the feeling of his infirmities—knowing well his tender frame, he hastened to lift up the fainting disciple, and to sustain him beneath the load, by putting beneath it his own strong arm, and whispering to him sweet words of cheer, "Fear not, I am with thee—my grace is sufficient for thee, and my strength is made perfect in thy weakness. Be thou faithful unto death, and I will give thee a crown of life." "He does not take off the cross, but sustains the disciple fainting under it."

In the twelfth and last picture, our gifted author presents before us 'The Cross and the Crown.' The Saviour has taken the cross from the shoulder of his dear disciple, and laid it aside, and now is just placing the unfading crown upon his head. His toils and trials are ended, angels have been his convoy to the heavenly mansion. His Lord no longer a cross-bearer in lowly garb, but gloriously transformed, his countenance radiant as the sun in its noon-day splendor, hastened to greet him, and bestow upon him the crown of glory, array him in royal robes, and seat him at his right hand, on his own white throne.

"And this is the end of cross-bearing. Now that we have the whole scene before us in its successive stages, we cannot but wonder that the disciple manifested so much reluctance to obey the Lord from the beginning. How much better it would have been to have avoided all that reluctance, and those evasions! He had to come to it at last. There is no following the Lord to the crown but by the cross. When he gives the command: 'Follow me,' it is as Paul said of another, a command with promise. It includes the end with the beginning. It means: 'Follow me in bearing the cross; then thou shalt follow me in wearing the crown.'"

"THE WAY OF THE CROSS, THE WAY OF LIGHT."

"Through the cares comes the crown; when the cares of this life  
Like giants in strength, may to crush thee combine,  
Never mind, never mind! after sorrow's sad strife  
Shall the peace and the crown of salvation be thine.  
Through woes comes delight; if at evening thou sigh,  
And thy soul still at midnight in sorrow appears,  
Never mind, never mind! for the morning is nigh,  
Whose sunbeams of gladness shall dry up thy tears!  
Through death comes our life; to the portal of pain,  
Through Time's thistle-fields, are our weary steps driven;  
Never mind, never mind! through this passage we gain  
The mansions of light and the portals of heaven."  
—From the German of Rosenkranz.

[Original.]

#### THE LIFE OF CHRIST.

The Bible is a book of wonders and mysteries to the unregenerated in heart, but to the Christian, how gloriously unfolded they appear. As far as the life of Christ is concerned with the reading of the holy Scriptures, some can see no beauty in it, but let us look and see.

The life of Christ was characterized by a meek, humble, and forgiving disposition, his life was one of trouble and anxiety, as is that of the Christian, his life and manner in every way was calculated to fitly represent the one the Christian should pursue. Firstly it began in his childhood, and although at the age of twelve years, he was capable of disputing with the doctors of the law, yet he was submissive to his parents; it is said, for fifteen years afterwards with all humility, and at a still later period he begins his ministerial duties, first we here the proclamation, repent for the kingdom of heaven is at hand, and so it was, for truly all the elements of the kingdom had been there for years save the King, and now he had come, but they would not suffer him to be their King. Yet he did not retaliate, he only passed forth and visited the poor, and administered unto their wants. Upon the Mount he is seen preaching to the people, and in that first sermon he lays down all the principles of Christianity. He shows the position the Christian must take in order to suffer with him, if he expected to reign with him on the New Earth. But instead of rejoicing in tribulation and oppression, they intermingled so much with the world, that they almost walk hand in hand, save only the name of Church. Was this the way Christ taught them? No, for he says, a prophet is not without honor, save in his own country, and in his own house. This shows he must have

had contentions with them. He was ever in dispute with them, and while they heaped calumny and disgrace upon him, he would only turn upon them with a look that would almost make their hearts faint within them, and speak some word of reprimand, mixed with love and forgiveness for them. We behold him again in his ministerial duties, raising the dead, curing the sick, and preaching the Gospel to the poor. Yet with all these kindnesses, they did not regard him, and only a few followed him in faith. Many would not for fear of the rulers, for the principles were not popular enough to compare with the Jewish religion. Christ looked upon them as a poor, blind, foolish race, doomed to destruction soon, and he wept over them as he did at the grave of his friend Lazarus. He wept over Jerusalem as a doomed city, fixed by themselves in the rejection of their long expected head, but Christ could not avoid it if they would deny the Lord of life and glory. He wept over the city as a man foreseeing its danger. He reprimanded them in a meek and gentle manner, feeling for those who were shutting their eyes against their own good. Thus he passed almost three years of his pilgrimage on earth, the time being full of trouble and anxiety, being surrounded with all kinds of men, some impiously inquiring if he was indeed the Christ. He points them to work and conduct during these three years and they were willing, and satisfied to say, never man spake like this man. Others trying to accuse him, would ask him these and similar questions. But the Scripture says, no guile was found in his mouth. He came as their King, and was proclaimed as such, and for a little time exercised his power by driving out of the temple those that bought and sold doves, but they cast him out, and would not think of his being their king.

We behold him again almost at the close of his three years' mission. The court of Pilate is adorned with all that could make it look magnificent, but who is the prisoner? Can we imagine so good a man as Christ to be accused by this court? So it was, he was condemned by the voice of the people to die numbered among the transgressors; a holy man of God, but still he could say, Father forgive them, for they know not what they do. Time passed on, he had now died for the sins of the world, and now can Christians look back upon his history and recognize the course they should pursue? Verily they must exclaim, there is just as much in the life of Christ, as in his death and resurrection. It is true his death is an atonement for our sin, and his resurrection is a symbol of the resurrection of the just, but unless this is lived for, all is lost, and Christ's life is our ensample; let us live as he lived, that we may rise at the first resurrection. Some will contend for religion, will fight or die for it, everything but live for it, which is truly the only course to pursue to obtain eternal bliss and happiness. May God grant that the Church may live more for the principles of religion, that they may obtain that they seek for, and finally enjoy a rest with Christ. Amen.

E. C. CHADSEY.

Shepley, Wis., June 10, 1865.

#### Original.

##### ITALIAN MISSION.

Dear Bro. Litch:—I am very sorry, I have nothing of particular interest to write you of the beautiful month of May which has passed since I wrote my last report for United States. The weather has been most delightful—pleasant, and quite warm, and air very fresh, so that one does not feel the languor that usually accompanies warm weather in most climates. The first haying season commenced the middle of May, and grass being cut three times during the warm season, so that the farmers have plenty of occupation. They work early and late, and have but little time for repose through the week, except in the intense heat of the day. For this reason I have preached but twelve times the past month. Nevertheless my time has been fully occupied, as much so as at any time since our arrival here, in trying in the name of our Master, to lay a good foundation for the future of this mission, that it may be prosecuted with more efficiency in the future than in the past year. My heart is often very sad, that so many millions of money are wasted in the service of Satan, while the work of God, is so straitened for lack of means. I often find it impossible to sleep during the night watches; my heart is so moved in view of this great field in which I feel called of God to labor and which is so destitute of workmen, while those who would most gladly wear out their lives in this holy work, are so crippled for lack of means that is wasted. How will this subject be viewed in the great day of account? . . . May God grant, that those who read these lines, may be impressed with the great responsibility that rests upon them, of laboring to convert sinners to Christ, that they may be prepared for His glorious coming, which is not a dream of the imagination, but a great and solemn reality. But notwithstanding many discouragements arising from straitened circumstances which have bound us and the power of our great enemy, yet we are not discouraged, our trust being in God, who we have firm trust will not leave

us, but will open our way to broader efforts than we have as yet been able to make, that with our dear young brethren, Jean Gemete and Francois Besson we may give ourselves entirely to this important work of the Lord. The very sad news of the assassination of our dear Chief Magistrate, Hon. Abraham Lincoln, and the attempt upon the life of Hon. Sec. Seward, struck us as with a thunderbolt, nearly paralyzing us—not because we did not believe that great Republic of America was able to devote immediately to the office of President another good and capable man, as her people have well done, but because the devil, through his agents, intended by destroying liberty of conscience, to overthrow the church of God; and, by establishing slavery and despotism, to trample under foot all knowledge, all true Christian civilization, all missionary operations, leaving in their place the barbarous aristocracy of the South. . . . But we are very happy that the enemy of all good made another great mistake! . . . We hope now, that some of the ministers of the National Vandalia church will see their mistake, and no longer speak of Jeff. Davis as "a very pious, good man," and of the slaveholders of the South as "benevolent Christian people," who have done much for their churches and school establishments. . . .

We gratefully acknowledge the receipt of 21 francs from German friends of Wirttemberg through Bro. Hardege. With much love to Christian friends, I am your brother waiting for the kingdom,  
M. B. CZECHOWSKI.

#### Original.

##### AN INCIDENT OF SLAVERY.

Twenty-five years ago, Mr. John Hart of Va., a slave holder and minister of the Gospel, owned a black, but interesting slave woman named Sarah. Like other men of his time, he loved his slave, who was to him as a wife. After the death of Mrs. Hart, his affection continued to rest upon his servant. Henry was born of this white father and slave mother. The father could be seen in the son, and the minister never denied the child, but loved him as his own. When upon his death bed he directed that Henry should be made free, though only six years old, and have a plantation with a number of slaves, as his own. The white sons of Henry's father failed to execute the will of their dying parent, and instead, sent Henry to Richmond to be sold. His purchaser carried him 1400 miles south of his native home. So far, that he never afterwards heard from his mother or "kin-people." He could not write, and the sons took pains to keep all information from him.

A few days since, as Henry was walking in the city of Nashville, he was accosted by a colored woman, who desired to find a tenement. "She incidentally asked him, where he was raised?" "In Virginia," said Henry, "And where were you raised?" "I reckon I was raised there too, and I'd like to know whether you was raised 'other side of Richmond?" "Yes," said Henry. A sudden thought flashed upon her, "Say no more, your master's father was named Charles Hart, and your master's name was Thomas Hart, your name is Henry Hart, and you are my brother." The sudden recognition of a long lost brother was more than she could well endure, she reeled, and fell in the street, faint and overcome, and before she could well realize, she had fainted three times.

Henry is now living in Edgefield. He has a step son, who comes to our school. This morning he called to express his great pleasure to see his boy learning so fast, and gave me the history that I have now penned.  
GEO. H. CHILD.

#### Original.

##### PARABLES IN MATT. 13TH CHAPTER.

The Lord, in his parables, Matt. 13: 3, seems to teach, among other things:  
1. The effect of God's word on different minds of our race.  
2. 24th verse. "Sow good seed," &c. Bad seed not for us to persecute. Verses 36-43. The rule by which to explain all these parables.  
3. 31st verse. To show the comparative spread of the Word in the world.  
4. 33d verse. To show the duration till the whole was leavened.  
5. 44th verse. A treasure is in the world, but hid to all created beings. The Lord buys back the field or world.  
6. 45th verse. A pearl for which the Lord laid down his life. A great price. He was rich, but for our sake became poor.  
7. 47th verse. When the net is fully thrown. Down to the end it has good and bad.  
"Have ye understood all these things?" They say, yea, Lord." Like a scribe instructed, is compared 8: 52, to a household, bringing forth out of his treasure things new and old. And give meat in due season. Matt. 24: 45.  
In part we learn from the Saviour's explanation, verses 37-43, God is not the Author of sin. 27th verse. The Son of man sowed good seed. Gen. 1: 31. God saw everything he had made was very good. John 1: 3 "All things were made by him."

14. "The Word was made flesh and dwelt among us." To man was given the dominion of this world, Gen. 1: 26-28; over the fish, fowl, cattle, and over all the earth. Gen. 2: 16, 17. "The Lord sowed good words to Adam. An enemy sowed the tares Gen. 3: 4. And the serpent said, ye shall not surely die, Gen. 3: 8. And Cain rose up against Abel and slew him. Adam lost the dominion. Gen. 3: 19-24. Lo, he drove out the man, 3: 17, and cursed the ground for his sake.

38. The field is the world.  
39. The enemy is the devil.  
Will the world be converted? No; the tares and wheat grow together till the end of the world. Will the tares then be saved or restored? No; he shall send his angels and gather out of his kingdom, the world, (Isa. 65: 17; 2 Peter 3: 13; Rev. 21: 1, 2; Dan. 7: 27) all things that offend. "When shall the righteous shine forth in the kingdom of their Father?" c. 11.

A Discourse delivered at the Missionary Conference, held at Trenton, N. J., May 31st, by Rev. L. Oser, on the Duties and Dangers of the Christian Ministry.

MATT. 24: 45-51.

(Concluded.)

Let me give you some illustrations:  
Archdeacon Broome, of England, in 1835, said that he was strongly impressed with the conviction that our lot has fallen under the solemn period emphatically designated in Daniel as 'the time of the end.'

Dr. Duff, of Scotland, recently said, "Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if—in response to the sighing of the whole creation groaning in uneasiness and pain through long by-gone ages for the times of the restitution of all things; surely in answer to the plaintive cry of the myriad martyrs from under the altar, who age after age have been uttering their longing cry, 'How long, O Lord, how long?' He who is seated on the throne on high, is now indicating, by no ordinary signs that he is ready to arise and assume his great power, and to manifest himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah, is about to come forth from his royal chamber—about to put on the invisible robes of his imperial majesty, and to take up the unlimited sceptre which his Father hath bequeathed to him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot-wheels of the mighty Saviour King, coming forth conquering and to conquer, and the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient settled foundations; and there will be mightier upheavings still, and that right speedily—all preparing the way for the new heavens and the new earth, in which righteousness will forever dwell!"

Macaulay, the essayist, wrote, in 1831, "Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it, are distinguished by rank, wealth and ability; it is preached from pulpits, both of the Scottish and of the English Church. Noblemen and members of Parliament have written in defence of it,—who expect that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire."

Dr. N. L. Rice says: "The world is now rapidly approaching another great epoch, the most important in the history of our world." "We live in an eventful day." "The time cannot be distant, when great changes are to take place amongst the nations. It is our wisdom, therefore, both to examine carefully and prayerfully the prophecies whose fulfillment is yet future, and to watch, passing events which throw light upon these prophecies. It is a great misfortune to mistake the character of the age in which we live, and to fail to understand the signs which God gives that his people may act with him their part."

Rev. Hollis Read, author of "God in history," says, "We are living in a very remarkable period of the world's history. A very general impression obtains in all reflecting minds, that we are on the confines of another of those signal crises which mark the history of our race. The signs of the times are strangely significant." "There is a feeling in the human breast that despotism, bloodshed, fraud, oppression, and unbridled lust have, in defiance of heaven, rioted long enough, and that a righteous God will soon rise in his wrath and make a short work. This prophetic yearning for deliverance—this instinctive prophecy of the human heart—is not peculiar to the Christian. The Hindoo, the Mohammedan, the Papist, feels it! The world waits the coming change."

Dr. Baird, in Rochester, 1852, remarked that "No well-informed man can look upon the world as it is, without coming to the conclusion that some great consummation is about to take place."

Dr. Hitchcock, of Amherst, says: "In a very short time, far shorter than we imagine, all the scenes of fertility will be to us a thrilling reality!"

Dr. G. B. Cheever writes: "It is impossible to look upon a more sublime spectacle than that which rises to the mind of a spiritual observer at the present crisis. A voice like the archangel's trumpet is crying, 'Cast up, cast up the highway; gather out the stones; lift up a standard to the people! Event rolls on after event. As the purposes of God are advancing nearer to their completion, ten thousand significant events sweep onward in the train. The convergency of all things to the point becomes more and more rapid. Meaning begins to appear in events before shrouded in mystery. An omnipotent plan, it is manifest, is in operation, and the trains laid with divine wisdom are fast completing.'"

Professor George Bush says, "If we take the ground of right reason, we must believe

that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

The Jewish mind has been brought to like convictions and anticipations. Rabbi Carillon, of Jamaica Island, affirms that "There is every reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer." It is said by a European writer, that "Jews, who never before thought of a Messiah, begin now to say, 'These are the days of travail which precede his coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed beyond 1863. And it was announced in the public journals in 1852 that there were then thousands of Jews in Jerusalem all anxiously expecting the Messiah.

And what divines have uttered as their learning of the Scriptures, statesmen and philosophers have also declared as their reading of the indications of events.

Sir Robert Peel said in Parliament, in 1842, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Louis Kossuth, not long ago, said, "I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. The destiny of mankind has come to the turning-point of centuries. There is a cry of alarm upon the ostensible approach of universal danger. The despotic government of Europe feel their approaching death. The decisive struggle is near. It will be the last in mankind's history."

Dr. Arnold observes, "Modern history appears to be not only a step in advance of ancient history, but the last step; it appears to bear marks of the fulness of time as if there would be no future history beyond it."

"My sense of the evils of the times that are coming, and of the prospects to which I am bringing up my poor children, is overwhelming."

The Living Age says, "We stand at a great starting-point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has covered into silence; all faces gather blackness, and men's hearts fail them for fear of what is coming on the earth."

And the spirit of the press generally is to the same effect.

The Presbyterian Expositor says, "We live in a day of unprecedented excitement and agitation, and the minds of all intelligent men are looking for great events. No wonder that some are expecting the second coming of the Son of God to subdue to himself all kingdoms, and reign on earth a thousand years. Beyond a question, we are on the eve of great events."

The New York Evangelist, in 1848, remarked, "Had the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? We believe that in this year we have seen the beginning of the end."

The Christian Luminary says, "This truly is an age of wonders, changes, and revolutions. No thinking man can open his eyes upon the great events that are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking; signs are seen in the heavens and on earth."

A writer in the Christian Review says, "I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record." "A silent, rapid, irresistible preparation has been making,—making, perhaps, for a sudden, subversive, and universal change; what will it be?"

Rev. Dr. Schaeffer, for the last twenty-five years, missionary at Constantinople, said in an address in Brooklyn a few years since, "That the general belief which prevails among the Turks is, that their religion has closed its mission, and stated the fact, that the green coat of Mahomet, which is the sacred banner of Mohammedanism, had disappeared from Constantinople. It is said, however, that some prophecies in the Mohammedan sacred books have pointed to the present time as closing the reign of their religion, and this disappearance of the sacred banner, adds to the popular impression."

President Wayland, in a sermon preached in Rochester, N. Y., in 1853, said: "Within the life-time of men who hear me, the question will probably be decided; whether the kingdom of Christ is now to proceed to universal victory, or ages of intellectual and moral darkness are again to overspread the earth. It is for such a crisis as this, that the disciples of Christ are now called upon to prepare."

But here I must pause; has there not been sufficient adduced to establish the point raised? Could any case be made stronger or clearer than this case? Is not ministerial duty made manifest by these facts? Are we not, as ministers, shut up to this one great work, so plainly set before us? Dare we shrink or falter at a time like this, when the ends of the world are upon us, and the rushing moments of these concluding ages give a fourfold emphasis to our holy obligations, in view of the eternal interests at stake? "He must strive for ages, strike for God." It will be noticed, also, that our peculiar duty is made apparent, viz., that of showing the Church and the world what is coming to pass, the true scriptural nature of the coming crisis. That which is especially needed at the present time.

The peculiarity of the times, as I have shown you, men of all grades and conditions readily admit; but the question is, what is coming? Is it the elevation, purification and evangelization of the nations? Or is it the overthrow of all antichristian systems and governments, and the introduction and estab-

lishment of the kingdom of God, to endure through everlasting ages?

Here our specific mission is especially called for. On these questions, many an honest inquirer asks, "What is truth?" Let who have the light, let it shine, and let those who are sincerely seeking to know the mind of God, understand what is revealed for them and their children.

But permit me in conclusion, brethren, to call your attention to the dangers of the Christian ministry. And here I enter upon a department of my subject which opens a wide field for investigation, by far too extensive for elaborate presentation at this time; and I shall confine myself to some general suggestions, leaving the amplification for yourselves.

In many respects, the dangers of the ministry have been alike in every age; and yet, there are peculiar perils which distinguish particular periods of the Church's history. We are living in one of those marked periods, and are therefore exposed to the peculiar dangers of these times. And first, we are in danger of underestimating the importance of the Christian ministry. By this, I mean, that we may so far drink into the spirit of these times, as to be unfitted to appreciate the dignity and responsibility of the sacred office. That the Christian ministry is a high and holy calling, cannot be questioned by any who regard as true the teachings of the New Testament. "One of the mistakes," (said an eminent minister), "that I have cause to regret is, that from fear of pride, I never paid due regard to the numberless passages of Holy Writ, which so plainly point out and extol the high dignity of our office. Had I given but a little consideration to these passages, I indeed believe, I should have had much more comfort in my own soul, and more success, both in public and private addresses to my people."

As Paul magnified his office by knowing nothing among men, save Jesus and him crucified, so should we, by having Christ the inspiring principle of our ministrations. In the language of another, "We magnify our office also by an exhibition of its spirit. An inconsistent, worldly, or self-indulgent minister, trifling with his sacred obligations, is the pest of the Church." "Like our Heavenly Father, therefore, let us display before the world a manifest elevation above it, unimpaired by its smiles, unmoved by its frowns. Let it be seen and read of all men, that we 'seek not theirs, but them,' 'that in all things we approve ourselves as the ministers of God,' having our souls animated, excited and filled with our work, making it the one absorbing concern, feeling the insignificance of everything in comparison with it, giving it the lead in every pursuit, concentrating upon it the best and most steady efforts of self-denial and love, and manifesting that sympathizing tenderness of heart, which be speaks a sense of its responsibility. This high tone of ministerial character, grounded upon pastoral consistency, will never fail to command respect."

Pride and arrogance have no place in this sacred work, but imitating the great Apostle of the Gentiles. "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by purity, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left. By honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well-known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Intimately connected with the dignity of the ministry, is ministerial responsibility. And what words can adequately convey an index of the vastness and sacredness of this responsibility. High as heaven, deep as hell, and vast as human interests. "Entrusted as the ministry is, with the eternal interests of the world, with all its countless population, and successive generations to the end of time; surely, they may well say, 'We are doing a great work.' All the designations applied to the Christian ministry, at once show the dignity and responsibility of the office. They are 'ambassadors,' 'angels to the Churches,' 'stars in the hands of Jehovah.' They have the keys of the kingdom of heaven, and what they bind on earth, is bound in heaven; and what they loose on earth is loosed in heaven." These things should be constantly kept in mind, so that we know how to behave ourselves in the house of God, which is the Church of the living God, the pillar and ground of the truth.

Another danger, naturally growing out of the one just considered, is the 'subordination of the ministry to other pursuits and callings, thus secularizing it, and destroying its power and efficiency. The language of Paul to 2 Timothy 2: 4, is pregnant with instruction on this point, 'No man that warreth entangle himself with the affairs of this life: that he may please him who hath chosen him to be a soldier.' The Rev. Mr. Cecil used to say, 'That the devil did not care how ministers were employed, so that it was not in their proper work.' Whether it was hunting or sporting, cards and assemblies, writing notes upon the classics, or politics; it was all one to him. Each might please his own taste. In contrast to this mind, how manly was Nehemiah's repeated answer to his subtle enemies, when they would have diverted him from the immediate service of his God. 'I am doing a great work, so that I cannot come down.' There are many temptations tending to this secularizing of the ministry. First, the natural inclinations of the human heart. Ministers have human weaknesses to contend with like other men, and human nature is earthly in its gravitations.

Then, this natural tendency is strengthened and excited by the covetousness of the Church. Ministers generally are but poorly sustained in their work; and many have to know the pinchings of want in consequence of the parsimoniousness of a

they give their time, talents and energies. While the membership is hoarding wealth, and living luxuriously, the minister and his family must experience the sufferings of penury and want. Then he thinks of the apostolic declaration, 'But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel;' and as a very natural consequence, many turn their attention to some other calling as a means of support, justifying themselves by their necessities.

Now, while this state of things is most disgraceful to the professed Church of Christ, to the speaker's mind, it presents no real justification for the subordination of the most important, to the less important work. If the Church fails in her duty in this respect, let the ministry educate her into a better knowledge of her high and holy obligations. Let the membership understand, that if Jehovah was careful to provide for his ministers under the old covenant, he certainly has not been unmindful of the same class under the new and better covenant. And yet, the Church's faithfulness or unfaithfulness, does not relieve the minister of his oath of office. His ordination vows are upon him, and he has sworn fealty to the King eternal, and he has no right to violate his sacred obligations, by leaving the word of God to serve tables.

Another source of temptation to the ministry of this time, on this point, is the variety of inducements held out to engage in flattering enterprises of profit. Many a minister has sold his birthright for a share in some stock company which presented to him a gilded, but delusive prospect. Think of the baits offered in our day, for men to engage in speculations, which propose to secure immense fortunes in a very short space of time. A minister must be thoroughly imbued with the spirit of his mission, to be proof against this rising tide of worldliness which threatens to flood the Church, and drown many in destruction and perdition.

Another danger of which I would speak, is that of getting weary in well doing, and because all the results a minister would desire to see immediately follow his labors, do not show themselves, he abandons his post and duty. It should never be forgotten, that the work of the ministry is pre-eminently a work of faith. It is the duty of Paul to plant, and Apollos to water. God only gives the increase. It is ours to say as did Paul, 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other a savor of life unto life.'

4. Again, it is possible for the ministry to so compromise the truth, as to render it nugatory and inoperative. In yielding to circumstances, he may adulterate the gospel, substituting human philosophy and opinions, for the avowments of God, and allowing expediency instead of truth and duty to govern him. Paul's charge more than intimates danger in this direction. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the word; for the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

The fear to deliver an unpopular and unwelcome message, may deter some from declaring the whole counsel of God, and while they preach truth, they fail to proclaim all the truth. They are ashamed of some of Jesus' words. The example of Christ is adduced by Paul as an incentive to ministerial faithfulness. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

It is possible for the ministry to leave their appropriate work for vain jangling. This was one of the dangers of the primitive ministry; and it is no less a danger now. While the ministry is called to earnestly contend for the faith once delivered to the saints, they are cautioned against unlawful disputations. This is a controversial age, and we must be careful lest we imitate this worldly spirit of contention, striving for the mastery, until our preaching become no more than a negative discussion of error. Judson once wrote, "That Wade and he had resolved to preach the gospel, and not anti-buddhism."

There are temptations also to introduce into the pulpit ministrations, abstract questions, which have neither the effect to edify or sanctify the Church of God. While the pulpit must remain forever unshackled and free, yet it should not be prostituted from its legitimate purpose, to the consideration of questions aside from the work of the Christian ministry.

There is danger of our placing too much dependence upon human learning, talents and effort, in accomplishing the great work of the ministry; and thus fail to seek divine assistance in all that we do. Learning is good, if sanctified; talents are necessary, human efforts are required, yet all these may be brought into requisition, but if the divine interposition and blessing are not secured, these will be like the sacrifice of Balaam's prophet upon the altar without the fire to consume them, a monument of human folly and presumption; but if accompanied by the divine benediction, they become like Elijah's offering, acceptable to God. And after all, here is the secret of ministerial efficiency and success. While severed from Christ, we can do nothing; through Christ strengthened, we can do all things, for our sufficiency is of God, who can make us able ministers of the New Testament. While we give in our preaching, doctrine for the head, experience for the heart, and practice for the life, we must have all that we say accompanied by the power of the Holy Spirit, or else our preaching is vain, and all our endeavors presumptuous folly.

Beloved brethren, among the many considerations to cheer you in connection with the duties and dangers of your ministry, you have the inspiring thought, that your time of toil, sorrow and conflict is almost over, and the period of rest for the weary is soon to come. You are now in the great field of labor, scattering the heavenly seed; soon the harvest home will be shouted, and your recompense will be accorded you. A more glorious welcome awaits you, than was recently given at Washington to the honored heroes of many a battle-field. You will conquer, with your conquering King; and when amid the glories of the coming ages, our Immanuel shall reign in the radiant majesty of his own divinity, till the 'sun shall be consumed, and the moon ashamed, you shall be partakers of that glory, and shine as the brightness of the firmament forever."

Intending this to be our final reply to the *Advent Herald*, on the subject named at the head of its rejoinder (this having been delayed by our mislaying and losing sight of the above article for some weeks), we admit what the *Herald* says relative to the importance of the theme in Christ's day, for (contrary to the *Herald's* opinion) it was no question about the mere mode of existence in the spirit world, but as to a future existence itself, and eternal life in glory as connected therewith. This, Christ's reply to the Sadducees, recorded by the evangelists in Mark 12, Luke 20, and Matt. 22, abundantly shows. Also Paul's reasoning with the Corinthians, (1 Cor. 15) where also, on account of the evils of Sadducee sceptics, the nature or mode of existence in the future world is discussed.

The Sadducees affirming that there was no resurrection "neither angel nor spirit," shows that they denied that there was an immortal spirit in man, hence no part to live after death. Paul in 1 Cor. 15: 19, confronts this sentiment thus: "If in this life only we have hope in Christ, we are of all men most miserable. Let us eat and drink, for tomorrow we die," that is, if there is no future existence. And even among those who did conceive of a future state, their views were exceedingly crude and obscure. Many of the Pharisees held to the immortality of the righteous only, and that immortality they had likened to a Mahometan paradise. And all pagans conceived of the future as the land of transmigration, where the scenes and vices and passions of this life were to be constantly re-enacted. In contravention of such views, Jesus and Paul taught the true doctrine of the (spiritual, angel-like) resurrection, and thus brought life and immortality to light in its proper features.

Hence, the standpoint of those who defended the resurrection in that day, was infinitely at variance with the defenders of a material resurrection of to-day.

What the *Herald* says in reply to our statement that Christ was not first to rise from death, but first in rank of them that rise, does not by any means meet the case, for the *Herald* itself will not deny that both Enoch and Elijah had risen to immortality, and entered upon the immortal state, the former even thousands of years before Christ's resurrection.

And if the *Herald* would insist that it was Christ the Son of God, and not His body merely that rose on the third day, then would he be forced to admit that even the Son of God slept in the unconscious *Hades* during that interval. Such a sleep of the dead we are very slow to admit.

"The *Independent* has not given us the evidence from scripture," says the *Herald*, "that the body (of Christ) thus raised, was ever dissipated." Answer—2 Cor. 5: 1-9 gives the proof in full. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, &c., not unclothed, i. e.: not without a spiritual body, which Paul in 1 Cor. 15, calls the celestial or heavenly, but 'clothed upon,' and Paul in 2 Cor. 5: 8 tells us, 'to be absent from this earthly body, and present with the Lord,' was the great desire of his heart. Now it were needful rather to be in the body to be present with the Lord, if Jesus now dwells in the same tabernacle that re-appeared from the grave on the (first day) resurrection morn—and why should not Paul covet then to reassume the body rather than be absent from the body?"

To meet our argument respecting the time of the resurrection, the *Herald* cites again 1 Thess. 4: 16, "For the Lord himself shall descend," &c., and insists (for great his need) that this passage, because it is Scripture!! must therefore be literal, "plain, didactic prose," as he styles it.

When the *Herald* is thus straitened for proof texts, we need not surely press the matter further than to refer to what we have already said, to which the *Herald* here seeks in this manner to make reply. So, also, we need only refer to what we before said in reference to Matt. 24 and 25, for few, indeed, will accept of the *Herald's* strained effort at evasion respecting the generation that was not to pass away until all that Christ had spoken had been fulfilled.

The *Herald* still thinks Job will see God in his flesh, in the latter day of the earth. We think not, that is all.

The *Herald* still holds that persons are literally in their graves, and that the earth shall literally cast out her dead men from the tombs which their dead bodies (not souls) once inhabited.

We say bodies, for it is Bible truth that neither the (*pneuma*) soul, nor the (*psukhikon*) natural body, that Paul speaks of that has entered the grave literally. For pray, what is Paul's adduced natural body? Let the New Test. lexicon by Greenfield answer. "*Psukikos*, animal, i. e.: having animal life; existing by breathing, swayed by the affections and passions of human nature, sensual, accommodated to 'animal existence' &c. Now, we ask, is any such body as this put in the grave? Nay, but a clod of dust from which all these attributes have departed. The 'sowing in weakness,' 'sowing a natural body,' then, is the natural or physical life here; and the raising a spiritual

body is the soul clothed upon with its celestial body, the house which is from heaven.

When Jesus said to Lazarus, "Lazarus, come forth," that was a summons of Lazarus from the spirit world. The rising of his body was but the living exponent of Lazarus among men. Surely, it is easy for some men to believe what they have believed, and difficult to see for the first time against their preconceptions. Hence, the *Herald* thinks, when comparing Is. 26: 14th with 19th verse, that dead men shall be cast out of the bowels of the earth, because one of these verses says that "they dead men shall live," while the other says they "shall not live." He did not fully tell us which verse, the 19th or fourteenth, is the one he hangs his faith upon. Will the reader open his Bible and see?

The *Herald's* repetition concerning quickening your mortal body, and the materiality of a spirituality, requires no further reply.

The *Herald's* last request (above) is that "Bro. O. will have the kindness to inform us (him) what rule of interpretation he adopts in expounding the language of Scripture."

To which we answer; We have three or four self-adjusting rules, to which we here invite the *Herald* to give special heed.

1. The use of common sense. Not assuming that the Bible is a book of monster riddles, or a nose of wax, to be bent to every hair-brained theory the genius of man can conceive.

2. Consider the nature of things, i. e.: do not assume that moral and spiritual truths and substances, are in all respects, or even in any respect like physical facts and material substances. The latter can be used only as rhetorical embellishments or illustrations of the former.

3. Deem all Scripture Writers, as we do other writers, self-consistent, and that to be proved self-consistent, they must be held to the same laws of exegesis that we apply to any other writer that treats upon moral and religious questions.

4. Consider the aim and scope of the writer, his surroundings, and whether he speaks to his own generation or all generations, whether history or prophecy or embellished rhetoric for effect.

We think all would do well to consider the above rules and apply them rigidly. Having named those rules to which we have aimed to adhere, we will now apply them syllogistically to the points which we claim to have established respecting the resurrection, and in reply to the reasonings of the *Advent Herald*.

The *Herald* insists, and we also, that Christ's body, the same that was crucified, was raised the third day. Hence, by three irrefutable syllogisms, we can prove that this was not his true resurrection or immortalized body; and by parity that man's material body is not his true resurrection body.

1. Syllogism—Major premise.—The body that rose the third day was the same body that was crucified and laid in the grave. Minor premise.—Whereas, Paul assures us that the body sown is not the same as the one raised to glory. Conclusion.—Therefore, the body raised the third day was not Christ's glorious resurrection body.

2. Major premise.—The body raised the third day was a fleshy body. Minor premise.—Paul assures us that flesh and blood do not inherit the kingdom of God. Conclusion.—Hence, the body raised on that day does not inherit that kingdom.

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SPiritUALISTIC CONVENTION.

It is a very common thing for Spiritualists in conversation with Christians to make great professions of love and reverence for the Bible. They continue till they get sufficient influence over their subject, if they can accomplish it, to warrant them in throwing off the mask and disowning the book.

Yet at their recent convention in this city they as a body adopted the following resolutions, showing clearly the position they hold in regard to the Bible and Christianity. Was not Bro. Daniels correct when many years ago he denominated it "Spiritualism versus Christianity?"

RESOLUTIONS.

"Whereas, The present systems of civil polity, ecclesiasticism, trade, commerce, education, social life, science and philosophy are radically defective in ignoring the elements and principles now being unfolded in the light of the congregated intelligence of the eternal world; therefore,

"Resolved, That the time has come, amid the revolutions now agitating our country, when Spiritualists, and all who can co-operate with them, should come into council to discuss the best methods of action or organization whereby these elements and principles may be effectually applied and carried to the reconstruction of church, state and society in every department, and to the adoption of new systems, to take the place of 'old earth and old heavens,' destined to pass away.

"Resolved, That Spiritualism adopts and re-publishes all that is true to the religion of the Indian, the Egyptian, the Hebrew, the Mohammedan and the Christian, and demonstrates again and anew the brotherhood of the race, the immortality of the soul, and the actuality of spirit intercourse.

"Resolved, That science not theology; intellect the nature and constitution of the mind, the health and beauty of the body, and fittingly translates the wealth and nature, the poverty of the ages, and the best methods for making reform sure, charity practical, and civilization humane.

"Resolved, That we recognize in works like those of Colenso, Renan, and other theological agitators, both in Europe and America, and in the improving tone of literature in every department, signs of encouragement in the great cause of ecclesiastical freedom.

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"Resolved, That the time has come, amid the revolutions now agitating our country, when Spiritualists, and all who can co-operate with them, should come into council to discuss the best methods of action or organization whereby these elements and principles may be effectually applied and carried to the reconstruction of church, state and society in every department, and to the adoption of new systems, to take the place of 'old earth and old heavens,' destined to pass away.

"Resolved, That Spiritualism adopts and re-publishes all that is true to the religion of the Indian, the Egyptian, the Hebrew, the Mohammedan and the Christian, and demonstrates again and anew the brotherhood of the race, the immortality of the soul, and the actuality of spirit

"This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection.] But learn not to disbelieve: for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous, but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things and unable to do others. We have therefore believed that the body will be raised again, for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like seed, and are mixed among the more fruitful soil, they flourish, and what is sown is indeed sown again, but at the mighty sound of God the Creator, it will sprout up and be raised in a clothed and glorious condition, though not before it has been dissolved and mixed [with the earth.] So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original sin, it exists still, and is cast into the earth, as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed, any more. And to every body shall its own soul be restored. And when it hath clothed itself with that body, it will not be subject to misery, but being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in unbelief, the same shall they be when they shall be faithfully judged."

The Christian fathers all held the same faith, and have left it on record. The doctrine of the resurrection at death, is a novelty, sustained neither by Jewish faith before, nor in Christ's day; nor yet by the Scriptures nor the teachings of the Christian fathers. Where did the Independent learn it?

**THE CONGREGATIONAL NATIONAL COUNCIL.**

The congregational system is one of independence, each church being complete in itself and competent to organize, elect its own officers, set apart and ordain its own members, irrespective of all outside interference.

Nevertheless for the benefit of association it has become the custom for each church to seek an alliance with neighboring churches; and to this end they have consented to part with some of these rights, and when a church is to be constituted to invite delegates from sister churches who shall enjoy the privilege of inquiring into their formula of faith and system of government, and their loyalty to the congregation; when all things are found satisfactory the church is admitted into the fraternity and receives the approval of the council.

If a minister is to be ordained or installed into the pastorate of one of the churches, a similar call is issued by the church who have such pastor, and a council is convened to assist in the examination of the minister as to his qualifications for the high trust. If he is found sound in faith and suitably qualified, the council proceed to ordain or install him into his office and invest him with the pastoral charge.

Again, these independent churches and ministers have local councils or conferences, embracing the churches and ministers of a certain county or district within reasonable limits, to confer on the general interests of their cause. So that in fact, although nominally independent, Congregationalists are no more so than Methodists or Presbyterians. For a long period of time no great national assembly of the denomination has been held. During the year 1864 the question was widely discussed of the propriety and importance of holding a great national Council of the denomination in which the principles and policy of the denomination should be discussed and a more perfect and harmonious system of co-operation be adopted. This Council met in Boston, Mt. Vernon church, on Wednesday, June 14th, and organized by calling to the chair, his Excellency Gov. Buckingham of Conn., as chief Moderator, and Hon. C. G. Hammond as Assistant Moderator.

The Council is composed of the leading men of the denomination, both lay and clerical, many of them being men of mark both in church and state. The Council regard themselves as the legitimate descendants and representatives of the Puritans, who fleeing from the persecutions of the old world came for refuge to this western wilderness and landed on Plymouth Rock. There they laid the broad and solid foundation on which has been reared up this great republic, the refuge from oppression of all nations. It was therefore with a good degree of denominational pride the Council adjourned on Wednesday last to meet the next day in Old Plymouth, and seek the quickening of their zeal from the relations of the place and its sacred memories.

More than a thousand guests were conveyed in a special train over the Old Colony Rail Road, on Thursday morning, to Plymouth, where they met with a hearty greeting from the churches of the place and from the Pilgrim Society, organized to foster and keep alive the pilgrim faith and spirit.

A session of the Council was held at Plymouth according to adjournment, at which a series of propositions as a declaration of denominational faith were introduced and discussed, but failed to be passed. The attempt, however, was fraught with evil, and produced a great deal of dissatisfaction, as being an attempt to forestall the regular action of the body through its committee.

Besides the regular delegates of the American churches, there are present, Rev. Drs. Vaughn, Raleigh and Massie, of England; Rev. Dr. Wilkes of Montreal, C. E.; Dr. Monod of France; and Rev. Dr. Thomas, of Wales.

The objects sought to be attained by the Council are summed up as follows:

1. The work of evangelization in the West and South, and in foreign lands.

2. Church building.

3. Education for the ministry—in colleges, theological seminaries, or otherwise; and ministerial support.

4. Local and parochial evangelization.

5. The expediency of issuing a statement of Congregational Church policy.

6. The expediency of setting forth a declaration of the Christian faith, as held in common by the Congregational churches.

7. The classification of benevolent organizations to be recommended to the patronage of the churches.

Rev. Dr. Sturtevant of Ill., delivered an introductory sermon, from Jer. 6: 16: "Stand ye in the ways and see and ask for the old paths," &c., in which he undertook to show the evils of centralization of power, as in the Presbyterian and Methodist churches. But if the argument was good for anything, it was good for nothing, and is not to be adjusted.

For its assemblage testified that after a trial of more than 200 years, the Congregationalists felt the need of some general union and cooperation, as do all other Christians. Union is strength.

An Address to the President.—On June 15th the Council adopted the following address to President Johnson:

"The National Congregational Council, now in session in Boston, representing nearly three thousand churches in all sections of the country, desire to present you their Christian salutations, to assure you of their profound sympathy in your great and trying labors, to promise you their loyal support and their prayers, and express their solemn conviction that the hundreds of thousands embraced as worshippers in our churches will most heartily cooperate with you in extending the institutions of civil and religious liberty throughout the land.

"WILLIAM A. BUCKINGHAM, Moderator."

Protest from Unitarians.—An amusing affair connected with the convention, though not yet appearing in it, is a protest printed in the papers, signed by three of the Unitarian ministers of Boston, as a committee of the "ministerial conference"—Rev. Dr. Gannett, Rev. Dr. Cyrus A. Barfill, and Rev. George E. Ellis. They complain that the members of their conference, although Congregational, have not been invited to this national council. They say that their churches are among the oldest Congregational churches in the country; and they object to the exclusion, and to the monopoly of the name Congregational by the orthodox party. They say: "If we are not Congregationalists, we cannot hold seats in the Massachusetts Convention, nor in the Congregational Chabitable Society, in the impartial distribution of whose charities we have gladly given counsel and cooperation; nor can those who, by our death, be left in necessitous circumstances receive aid from the funds of either of those bodies. If this name does not belong to us the question may be raised whether funds now held in virtue of bequests to some of the churches or religious societies with which we are connected, for the support of the ministry or for parochial relief, can be lawfully retained." They therefore give notice that they shall claim and hold the name and rights of Congregationalists.

**ECCLIASTICAL RECONSTRUCTION.**

The various denominations of Christians are now deeply interested in the great question of reconstructing their various churches at the South. The anti-slavery agitation rent most of them before the rebellion was inaugurated; and what remained in union with the North at that time withdrew their ecclesiastical relationship. The M. E. church was the first to divide, and now seems likely to be foremost in the work of re-union. Great efforts are being made in that direction. All are anxious to include in that re-union the church of the colored population. And to this end they feel it needful to show the deepest interest in the welfare of the colored race, especially in giving to them the elective franchise, without which the men they have sent South to help forward this work, the colored people will leave them and go to those who will favor their cause and labor to secure their just rights. We see in this fact the brightest spot in the whole question. The interests of the church will compel the leading men of the North to respect the blacks. Not but what we believe the great body of northern churches are from principle disposed to accord justice to them. There is also a deep conviction resting on the church that these first days of freedom should be seized to make an impression on the colored people that shall be salutary in leading them in the right direction. We as a people have a great work to do. No reconstructing churches, but in teaching the true and pure gospel to the race who have come out of bondage, and who are generally predisposed to the doctrine of the Lord's coming, and his glorious reign. We have made a beginning but we should do much more in this cause, and do it at once! For three we should have thirty in the field.

THE CASKET of Sunday school melodies, By Asa Hull; Boston. A. Hull agent, No. 1 Cornhill.

This little work is filled with spirit-stirring hymns and tunes for the use of Sabbath schools. And many of them would answer well for prayer and conference meetings. It contains some very choice pieces.

THE VESTRY CHIMES. By A. Hull. Nearly 2000 sold the first month. It contains 154 tunes and 226 hymns. 12mo. Bound in Cloth, in a neat, convenient form.

A large amount of music and many new hymns are herein published for the first time, and one-half of the whole music is not to be found in any other work of the kind. The balance comprise selections which are universally acknowledged to be the very essence of sacred song. Just the thing for Vestry use and family circle.

Sample copies sent by mail post paid upon receipt of the retail price, 60 cents. \$6 00 per doz. Durgan, Estes, & Co., Publishers, 28 Cornhill, Boston.

might arise from them. The Mexican war had already cost more than the Italian, and if it went on, the consequence might be even more grave. Ah! (he continued,) if you would evacuate Mexico, I should for my part be very glad. I know very well that it would—pardon me the expression—hurt the self-love of the government. Perhaps I shall be told not its self-love, but its good faith in keeping engagements. Be careful how you say that. Because if you speak of plighted faith, you will lead me to believe that you have committed yourselves to engagements which last year you protested you had not entered into when I entreated you to keep clear of them. Therefore it is that I do not say good faith, but self-love." After saying that he ought not to be thought to offend the government in adopting the language used by M. de Caulincourt to Napoleon I., at Dresden, in 1813; M. Thiers concluded: "Sire, agree to this peace; it will doubtless cost your self-love something, but your glory nothing, for your glory is that of France, and she can afford the resolution proposed to you;" and also citing the recent example of Spain in renouncing "for the interest of the country an expedition which had no chance of success" (approbation on several benches)—"if therefore, "reckoning the glory of France everything, and the self-love of the government nothing, they would screw up courage to evacuate Mexico, then no doubt a saving of at least fifty millions might be effected."

**CLASS LEGISLATION.**—The Brahmins of Tennessee, in Legislature represented, have passed a bill fixing the legal status of the former pariahs, the colored people of the State. The bill guarantees the scanty of the matrimonial relation among them, and forbids intermarriage with the whites. All laws in force for the benefit of white married women and children are applied to colored, provided that colored children are not to be admitted to the same schools with white children. Colored persons may be witnesses against each other, but not in a case in which the parties are white, and no contract between a white and colored person shall be binding unless reduced to writing and witnessed by a white person. Colored persons are subject to the same penalties for crimes as the whites, with the addition that rape by a negro upon a white woman is punishable with death. When we reflect how unjust some provisions of this law are, and yet consider that it is a great advance from the slave code, we can begin to realize the depth of the iniquity of slavery.

**MEXICO.**—A fight is reported to have taken place near Matamoros on the 2d inst., between a force of Mexican republicans, under Cortina, and the imperialists under Lopez, in which the latter were defeated and driven across to the Texas side of the Rio Grande. Washington dispatches state that the republican General Negrete now occupies the States of Tamaulipas, Coahuila, and New Leon, and that his recent retreat from Matamoros was owing to his having learned that heavy imperial reinforcements were on the way to that place.

Professor S. F. B. Morse has recently donated \$10,000 to the Union Theological Seminary of New York to found an annual course of lectures on "The Relations of the Sciences and Religion." The plan is similar to the Bampton course of lectures in England.

Mr. L. S. Ely of New York, has given to the same institution \$10,000 to found a course of lectures on the "Evidence of Christianity."

The house of Brown Brothers give \$10,000 to endow the Hebrew Professorship in the same seminary—which including the above has within a few months received donations to the amount of \$150,000. Why cannot our own seminaries receive more of such liberal bequests?

So far as heard from, the Constitution of Missouri is adopted by the people. The soldiers vote for it almost unanimously.

Judge Chase, while at N. Orleans, in a letter to the colored citizens, stated that they were entitled to the rights of citizens, and they should persist in claiming those rights, "respectfully but firmly."

**Correspondence.**

**Dear Bro. Litch.**—The desolations of war have fallen upon me, and like thousands of other mothers, I have been called to drink deep of the cup of sorrow. I had an only son, about 20 years of age, who on the first day of September, 1864, when the President called for volunteers, enlisted for the defence of his country. Though hard to part with him, I gave him into God's care. I wept and prayed for him nights and days, till my eyes grew dim. Twenty-nine days after leaving home, they were ordered out behind the breastworks. The Colonel in command ordered them to stand on the top of the breastworks, where they were exposed to a raking fire, with no protection, and he was struck with a shell, and fell mortally wounded. Now I am left to mourn, yet I trust God prepared him to meet him in peace. In God I have long put my trust, and will ever be his humble servant. O may the Saviour hasten his coming, for which I am still watching and waiting. I trust I shall meet the dear departed one in a better country. And O, the re-union in God's kingdom will be sweet.

CLARISSA WEEK.

**Dear Bro. Litch.**—I wish to acknowledge how truly thankful I am for the great pleasure you have conferred upon me by sending me the Herald so long without any compensation. My prayer is, that God will reward you at the resurrection of the just, which is, I firmly believe but a very little in the future. The signs of the times speak in tones louder than the voice of popular creeds, that we are fast nearing the judgment, that in a little from this, He that is to come, will come, and will not tarry. Then it behoves us all to be up and doing in the service of the Lord. There is much to be done, but we have but a very short time to do it in. We have many young men among us who have both talent and ability. Why will they

hide that talent under a bushel? or confine it beneath a napkin? Why do we not either hear from them in the pulpit, or through the columns of the Herald? Let us have some of those spirited and pointed exhortations from your pens. Ye that have them stored away in your secretaries and portfolios, keep them there no longer. They will do no good where they now are but may be the means of doing much good through the columns of the Herald.

Your Bro. in Christ. C. H. SWEET.

**Dear Bro. Litch.**—Since I stopped the *Advent Herald* last July, circumstances have changed, so as to enable me to renew my subscription again. I therefore send one dollar for the same. Notwithstanding the numerous *Advent* publications, darkness seems yet to cover the earth, and gross darkness the people; but we know that none of the wicked will understand; and where shall we look for the wise? I fear their wisdom has all perished. Yours, looking for Daniel to stand in his lot at the end of the days, and I pray that Daniel's lot may be ours.

P. S. I will say here, I have been living on borrowed time for four years, being 74.

REUBEN JACKSON.

Steubenville, O., June, 19, 1865.

**FROM THE INVESTIGATOR.**

"The end of the world and the day of judgment" doctrine looks as if it were started originally by the church for the purpose of raising money. It may not be continued for the same motive now, but as the doctrine has been exploded or proved false a hundred times probably within the last eight centuries, when different periods were set apart for the sure and certain coming of Jesus for the second time, we suggest to our neighbors of the *World's Crisis*, and the *Advent Herald*, that they had better now give up the doctrine, and no longer help to support a self-evident delusion. Jesus will not come again; he never said he would; nor do we wonder at it, when we remember how he was treated when he was here before."

**NOTE.** With the greatest deference to the wisdom of our neighbor of the *Investigator* and his interest in our welfare, we must be permitted to suggest that until he can show the incorrectness of the following prediction, given some 1800 years ago, as a landmark for the benefit of those who should live in the last days, we must still adhere to this sure word of prophecy:

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

ED. AD. HERALD.

**DOMESTIC ECONOMY.**

The venerable Dr. Spofford, of Groveland, makes the following suggestions in the *Haverhill Gazette*:

The cost of a hired woman or girl in the house during the last seven years, has been on an average at least \$1 50 a week, and her board \$1 50 more, and the extra cost of the fuel and the cooking, between its being used by a prudent wife or a servant who has no object or interest in saving, will make at least \$50 more, making the extra expense of keeping a maid or doing one's own work \$200 a year, or in twenty years, which is a kind of average time for families to secure independence or break down, amounts to \$4,000, to be made or lost by just this one item of domestic economy. But the writer, and several of his neighbors, have now kept house for fifty years, in which time the sum would amount to \$10,000—a sum which would have swept off every vestige of property any of us could ever pretend to possess, and left us poor and destitute, or dead long since with disappointment, hardship and mortification.

A great deal is said at the present day about education, and thousands of dollars of public money is expended to induce parents to spend their lives and estates to keep their daughters in the parlor or at school studying Latin, and French and algebra, till they are eighteen or twenty years of age, when a great majority of them must become the wives of farmers and mechanics of moderate means, or remain forever single. No man but a millionaire or great capitalist can afford to marry a wife who has been educated to think herself a learned lady, to be always dressed for the parlor, and above the cares and labors of the kitchen; and every man of sense who expects to work with head or hands for a living, will select the young lady for a helpmeet, who can cook, and make butter and cheese, and do other things that no one who has a diploma, or is remarkable for her proficiency in languages, mathematics and music. That kind of amount of education which creates a distaste for the labors and cares of a New England household, or a taste for dress above what fathers or husbands can afford, or which even absorbs all her own earnings, or which leads to a round of visiting in rich and genteel families, is in nine cases out of ten misplaced, and a source of endless chagrin and disappointment.

**THE SIBERIAN PLAGUE.**

Reliable information respecting the Russian epidemic which caused recently so much uneasiness in this country seems still scarce. Though the apprehensions entertained a few weeks ago have in a measure subsided, the reports which we continue to receive, still remain conflicting, and leave us in doubt about the real state of the danger. Letters from Vienna of the 12th ult., state that in spite of the denials of the Russian journals, it can hardly be questioned that some virulent and fatal disease very closely resembling the Siberian plague is devastating that empire. Now far these reports are exaggerated can only be ascertained hereafter, for it is evident that the Russian government means to keep the real situation of affairs a

strict secret. Private letters from St. Petersburg observe a studious silence about the epidemic; but this is rather a proof of the strictness with which the authorities enforce the prohibition against furnishing information of the progress of the disease, than evidence of its having no existence. Unfortunately, however, its march westward cannot be arrested by arbitrary edicts for the plague has already entered Poland and committed great havoc at Warsaw. The advent of this dreaded visitor is therefore—and not without good reason—looked for also at Vienna. Dr. Gruber, a native Austrian, but Professor of Anatomy at St. Petersburg, has just sent a report to Professor Rokitsky, of Vienna, wherein he characterizes the plague prevailing in Russia, and more especially at St. Petersburg, as three different species of the typhic fevers. These fevers are, however, far more violent, and spread farther and faster than any previously observed. Under certain climatic and local conditions, the fatal character of this disease seems to decrease, and the epidemic may, perhaps, in its western progress, become constantly more innocuous. At any rate, we will hope that such may be the case, though no precaution such as human foresight and experience can suggest against this insidious foe, should be neglected.

**A PROPHECIC SPEECH.** The following is an extract from a speech on "the power, duty and necessity of destroying slavery in the Rebel States," delivered by Hon. Isaac N. Arnold, of Illinois, in the House of Representatives, January 6th, 1864:

Let us pause a moment, Mr. Chairman, and contemplate the saddest spectacle of all this war—Virginia as she is to day. She was worthy of her early pre-eminence. Her early history was brilliant indeed. Washington, Jefferson, Patrick Henry, Madison and Marshall, all men of whom any nation might be proud. There is something grand and majestic in the physical conformation of the old Commonwealth. With the Alleghenies and Blue Ridge running through her entire extent, she seems fashioned for the abode of freemen. When we remember that her greatest writer penned the Declaration of Independence and the Ordinance of 1787, and that he declared that in a contest between her slaveholders and their slaves the Almighty had no attribute which would take sides with the master; and when we look upon her to-day, and see to what slavery has reduced the proud old Commonwealth, it is, indeed, the saddest spectacle of the war. She is being purged as with fire; she will pass through this agony, and come out of it restored, emancipated, disenthralled and regenerated. Once more shall she be hailed as the mother of States—free States—and statesmen. Mount Vernon and Monticello will again become the Meccas of the American patriot. Through the dark clouds which now envelop her, the bow of promise shall reappear; that bow shall rest upon liberty. When she shall have passed through this agony, and shall arise freed and regenerated, when her every petty tyrant shall have been destroyed, then will her stern old motto, "Sic semper tyrannis," have a new and glorious significance.

**JOHN RANDOLPH.**—We give an incident in connection with Mr. Randolph's religious views, mentioned by Mr. Key in his account of the death of his admirable life-long friend Daniel Murry, of the American Navy. The account is as follows:

"I remember being present at a conversation on the subject of religion between the late John Randolph and Commodore Decatur, who had known Mr. Murry while in the navy. The latter was expressing his difficulties about the universal sinfulness of man's nature. It surprised him that the very best people in the world should always speak of themselves as sinners. He mentioned his own mother as an instance; and then turning to me, said, 'There, too, is our friend Murry; you know what a man he is; who ever saw anything wrong in him? Is it not absurd to think of such a man as a sinner? And yet he accounts himself such.' I shall never forget Mr. Randolph's reply to this. He rose from his sofa, walked toward Decatur, stood before him, and in his emphatic manner said to this effect: 'I well know how dark and unintelligible this subject appears to you, and why it is so. But I trust a time will come when you will know and feel it to be all true—true of all, true of yourself: when you will be self-trained and self-condemned; found guilty of sin—not of the sin of cowardice, falsehood, or any mean and dishonorable act, but at least of this, that you have had conferred upon you great and innumerable favors, and have requited your Benefactor with ingratitude. This will be guilt enough to humble you, and you will feel and own that you are a sinner.'—Recorder.

**PRAYER OF A COLORED BOY.**—A friend related to us an amusing but touching incident which occurred recently at Augusta, Capt. Wyman of the U. S. Army, whose father resides in Augusta, recently returned from the South bringing with him a bright young colored boy, who had become much attached to him. Soon after arriving, Capt. W. was taken sick with typhoid fever, and was reduced very low. At this crisis of the disease he fell into a profound slumber, and the attending physician declared that there must be a speedy change, one way or the other—although the chances were that he would die. The boy was in the room at the time, and heard the decision. Soon after he left the room. In a short time one of the family had occasion to go to the stable, and while there heard the voice of some one apparently in earnest supplication. Listening to the words, he found it was the boy praying for his master's life. "Oh Massa God," he said, "please come and save Massa Wyman and if you can't leave de war, send somebody quick." The disease did indeed take a favorable turn, and the patient rapidly recovered.—*Bangor Whig*

**ELDER OSLER TO VISIT CENTRAL PENNSYLVANIA.**

Bro. Osler is expected to be present at the

following meetings, viz:

Meeting House at Marsh Creek, Aug. 4th to 9th.

Camp Meeting in Union township, same ground as was occupied last year—about 4 miles from Milesburg and 3 from Unionville, to commence Aug 10th and hold one week.

Cooper, Clearfield Co., Aug. 18th to 24th. Further particulars soon.

We trust there will be a general gathering at these meetings of the brethren and friends in all the surrounding regions. They are designed to promote the general interests of the cause of the Coming One—to incite to more full consecration of all we are and all we have to Him who loved us. To stir up to increased activity and diligence in the Service of Christ and to win Souls to Christ. Let us come to these meetings full of faith and the Holy Ghost and with a mind to work—then we shall have reason to rejoice because of the presence and blessing of Him for whom we wait.

M. L. JACKSON.

Milesburg, June 14 1865.

**QUARTER CENTENNIAL MEETING OF THE A. E. A. CONFERENCE.**

The time for this Conference draws near, and we anticipate one of the most important gatherings ever held.

It will be twenty-five years next October, since the first Conference of Advent believers was held in this city, and the Conference at its last session resolved to celebrate the event by a general rally, and a review of the old landmarks; as well as to gird ourselves for the future conflict.

Our friends abroad, generally, should begin at once to arrange to attend the meeting, and if they cannot attend but one, forego their summer vacation, or usual camp-meeting to attend this important gathering.

Our summer campaign in various sections of the country we hope will prepare the way for a large representation from all parts of the country.

**KINGSTON, N. H., 4TH JULY MEETING.**

The usual grove meeting will be held in a grove near Bro. Gales land in Kingston, N. H., on the 4th of July next, commencing at 10 o'clock. Elder Osler, of Providence, R. I., and other ministers are expected to be present. We hope there will be a general effort made to attend this meeting.

**Committee of Arrangements.**

FRANKLIN GALE, EDWARD ROWELL, HENRY LUNT, JR., T. C. PEARSON.

Kingston, June 14, 1865.

**AMERICAN E. A. CONFERENCE.**

The Committee on place for holding our next Conference announce that it will be held at Waterbury, Vt. As this will be our Quarter-Century Anniversary, we trust all our friends will make immediate arrangements to be present.

**J. PEARSON, JR., Pres.**

Arrangements have been made for half fare over the Fitchburg route to the above Conference and back.

**ED.**

**MESSIAHIAN CONFERENCE, C. W.**

The meeting of this Conference will be held at Fingal, Wednesday, July 26th, 1865. The meeting was deferred from the time fixed for it in the winter to the period now fixed upon, because we hoped to have more assistance and a more profitable meeting.

**J. LITCH, Pres.**

**D. ELWELL, Sec.**

**QUARTERLY MEETING.**

of the Standing Committee of the A. M. Association. This meeting will be held at the office of the *Advent Herald* Wednesday, July 5th, at 10 o'clock A. M.

**J. LITCH Pres.**

**F. GUNNER Sec.**

**NOTICE.**

Eld. L. Osler will preach at Alburgh, Vt., July 10th and 11th as the friends there may arrange. July 12th to 14th at Roxham, C. E., as Dr. Loomis and others may arrange.

"Elder F. Gunner's Post-office address is BRISTOL VEMONT."

**LETTERS RECEIVED.**

Elizabeth Cope, \$2; your money for W. S. Moore was received and also Mary Cope's. S. H. Baldwin; J. S. Bliss; Philip Smith; J. Pearson, Jr.; D. Elwell; A. Friend, R. J. Wm. Nichols; Thomas Dewhurst; Thomas Hollin; Eld. F. Gunner; Burnett B. Boardman; John Gilbreth; F. W. Allen; Rebecca Price; Mrs. J. R. Boon; Henry Krauss; Reuben Jackson; H. G. Frass; Wm. P. Mason; Pauline E. Coad; W. H. Trenwith; received; Eunice Weaver; O. C. Beckwith; Ira Morgan; C. Hathaway.

**To Subscribers.**

During the past year we have credited payments for the Herald on each subscriber's paper, or, where a single paper was sent to one office, on the wrapper, following the subscriber's name. But quite a number call for the old plan of crediting payments in the Herald on the reception of the money. It is less work for us to do so, and less expense, and accordingly we shall return to that plan, and as fast as we can, shall take the numbers from the names. Those subscribers who wish to know the exact state of their accounts, must set it down when acknowledged, or keep the paper containing it.

**DIRECTIONS FOR ASCERTAINING THE STATE OF THE ACCOUNT.**

The number given in making the acknowledgment, is the whole number of the paper to which the money sent pays. The present whole number of this paper is 1213. If the number to which payment is made is less than this, subtracting it from the whole number will give the number of papers for which the subscriber owes. If the number to which payment is made is greater than the whole number of the paper, then subtract the whole number from the number to which payment is made, and the remainder will give the number of papers for which the subscriber has overpaid.

## Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, it is more blessed to give than to receive."—Acts 20: 35.

S. K. Baldwin,	\$13.00
C. Beane,	13.00
Mrs. S. N. Nichols,	13.00
Lancy B. Ford,	13.00
Peter Parady,	8.00
Geo. Dickey,	5.00
Maria Scott,	5.00
S. Prior,	13.00
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G. Phelps,	13.00
Horace Newton,	13.00
D. Bosworth,	13.00
F. Gunner,	11.00
G. C. Arms,	13.00
Anthony Pearce,	13.00
E. Swartz,	12.50
W. H. Swartz,	12.50
M. A. Frank,	13.00
L. White,	13.00
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W. W. Hawkins,	13.00
Maria West,	13.00
Marianne Doyle,	13.00
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Joseph Clough,	5.00

## DONATIONS FOR EXTRA EXPENSES OF HERALD.

Dr. M. Helm,	1.00
Mrs. M. S. Wicker,	50
James Belden,	2.00
Chas. Brockway,	50
Joseph Morris,	45
Sarah A. Coburn,	1.00
Alexander Welden,	1.00
Phineas Ross,	1.00
Lucy M. Chamberlain,	10.00
Milly M. Colby,	4.00
Anna J. Colby, for various objects,	20.00
A. C. Geer,	50
John Cummings,	1.00
Lucy Holmes,	1.00
Wm. Still,	5.00
Mrs. Carrie M. Bosworth, for Life Membership in A. M. A.,	25.00
D. Bosworth,	2.00
Joseph Clough,	5.00
E. Johnson, for A. M. A.,	25.00
E. Johnson, for A. M. A. to poor,	8.89
Elijah Sprague,	1.00
Mrs. Ann Winter,	1.00
N. T. Withington,	50
Amel Jennie,	1.00
L. N. Watkins,	1.00
Mrs. Mary J. Otis,	1.33
H. Graves,	1.00
Geo. Miller,	50
A. Friend,	1.00
Joseph Barker,	5.00
Mrs. Isaac Bell,	2.00
Joseph Barker, balance of remittance,	1.84
Levi Hooper,	47.55
William Emmett,	1.00
F. A. Collier,	50
Agnes Bruce,	50
Louisa Jenkins,	5.00
Mrs. O. F. Ewell, Life Membership of A. M. A.,	25.00
Elmer Weaver,	1.00
A. Friend, R. L. various objects,	10.00

## DONATIONS

FOR BOOKS AND TRACTS.  
"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

B. D. Haskell,	\$5.00
Joseph Dockum,	3.00
W. W. Jordan,	5.00
S. B. Daniels,	3.25
A widow's mite,	1.00
D. T. Taylor,	50
I. Brewster,	2.75
Mrs. D. Hunt,	1.00
D. T. Taylor,	50
J. E. Hastings,	1.00

## DONATIONS

For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 11: 35.

Sarah S. Wilson, Italian Mission,	1.00
L. Jackson,	1.00
Joseph Morris,	5.00
Miss D. Maynard,	5.00
Alexander Welden,	1.00
Phineas Ross,	1.00
M. D. Richardson,	1.00
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G. L. N. H.,	35.00
Louisa Polley,	1.00
T. M. Chapman,	5.00
Mary C. Chapman,	5.00
Nathan Clark,	3.00
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Mrs. Lucy,	25
John Cummings,	1.00
Benj. F. Loder,	3.50
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Wm. Still,	25.00
N. B. Wait,	10.00
O. Rockwell,	1.00
James and Alta Pottle,	5.00
Joshua Mann and wife,	5.00
Drantha Tickner,	1.00
A. Friend in Wisconsin,	25
Abby Cowan,	5.00
E. Johnson,	5.00
Messiah's Church, Philadelphia,	14.00
Elijah Sprague,	2.00
E. H. Sherman,	2.00
S. C. Burkitt,	25
S. A. Learned,	2.17
M. J. Yoder, to refund book money,	5.00
F. O. Cunningham,	50
Friends in Providence,	2.40
Isaac Jackson,	2.00
A. M.,	2.00
Mrs. Mary B. Woolson,	1.00
B. A. H.,	1.00
H. Morcy,	1.00
Dr. L. H. Thomas,	1.00
Advent Church, Waterbury, Vt.,	19.00
Edmund Rowell,	2.00
B. A. H.,	2.00
Friends of the Oppressed,	2.17
A. H. Withington,	2.17
Advent Church, Adams, Vt.,	11.80
Advent Church, Brooksville,	12.50
Amount of contents of Savings Bank belonging to Louisa A. Gunner, deceased,	3.00
J. P. C.,	10.00
J. P. C. Italian Mission,	10.00
Friends in Me.,	50
Mary Ann D., to refund book money,	2.00
Hannah P. L., to refund book money,	2.00
Joseph Barker,	5.00
Joseph Barker, Italian Mission,	5.00
Mrs. Isaac Bell, Italian Mission,	2.00
Mrs. Isaac Bell, F. M.,	2.00
Daniel Chatterton,	50.00
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William Emmett,	2.00
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## DO SOCIETY FOR FREEDMEN'S MISSION.

Susie,	08
Frank,	12

## The Family Circle.

WELCOME AND FAREWELL.

It is 8 o'clock on the morning of the 11th of February, 1861. Abraham Lincoln, a private citizen of Illinois, is about to set out to Washington. The private citizen of Illinois is about to become the Chief Magistrate of the Republic. The train stands waiting at the Springfield depot; and Abraham Lincoln stands uncovered on the platform of the car. His neighbors gather round him. A solemn solicitude possesses them. Slowly and sullenly the storm rolls up over the Southern horizon. The swift wind, the darkening leaves, the hurrying dusk, the darkening sky, the prowling smoke, the chill air, the distant rumble, the occasional gleam athwart the far southeast, the pats of the big drops, the sense of dread, the oppressive stillness, the devouring apprehension—these all are ominous. Escape is impossible; the storm must come, will burst presently. And so, while a thousand or two stand breathlessly at the Springfield depot, a thousand million or two stand all over the world, no less eager to hear what this plain citizen of Illinois has to say. And he says—let us emblazon what he says. These are his last words to Illinois, when he left for Washington to assume the Chief magistracy of the nation:

"Friends! No one who has never been placed in a like position can understand my feelings at this hour, nor the oppressive sadness I feel at this parting. For more than a quarter of a century I have lived among you, and during all that time I have received nothing but kindness at your hands. Here I have lived from my youth, until now I am an old man. Here all my children were born; here one of them lies buried. To you, dear friends, I owe all that I have, all that I am. All the strange, chequered past seems now to crowd upon my mind.

"To-day I leave you. I go to assume a task more difficult than that which devolved upon General Washington. Unless the great God who assisted him shall be with and aid me, I must fail. But if the same Omnipotent mind, and the same Almighty arm that directed and protected him, shall guide and support me, I shall not fail. I shall succeed. Let us pray that the God of our fathers will not forsake us now. To Him I commend you all. Permit me to ask that, with equal sincerity and faith, you will invoke his wisdom and guidance for me.

"With these few words I must leave you—FOR HOW LONG I KNOW NOT. Friends, one and all, I must now bid you an affectionate farewell."

"Then they lifted up their voices and wept. And they said, Surely thou wilt return unto thy people.

He who writes this is weeping; all are weeping who knew him, loved him, trusted him, confided in him, believed in him, leaned upon him—this foremost man, this honest soul, this upright ruler, this Washington of his people, this Moses of us all; for here he comes back to us—dead! O, they have slain the beauty of our Israel!

Hushed be the city. Hung be the heavens in black. Let the tumult of traffic cease. Let the streets be still. Let the lake rest. Let the winds be lulled, and the sun be covered up. The bells—toll them. The guns—let their melancholy boom roll out over the prairie. The flag—lift it at half-mast, and tenderly touch it here and there with the hue of gloom. Of all its sad-eyed stars, this his own and our own Illinois is saddest-eyed of all. Others admired him—we were proud of him. Others may have loved him—we were fond of him. Elsewhere he was trusted—here he was known. These other states stood by him, and highly honored him—this State was his State, and he, the child of this State, became the Father of all the States. He was of this soil that you are bringing him back to, and will presently follow him into.

"Here I have lived from my youth up, until now I am an old man. Here all my children were born and here one of them lies buried. To you I owe all that I am."

"Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried."

Bury him here at home, then. All lands for his renown—this land for his repose. All people for his mourners—this people for his stricken household.

And so you bring him back a martyr; do you? "He went out empty and they have brought him home again full"—full of fame, of noble deeds, of fragrant memories, of unwearied working, and of patient waiting; full of all temperance in the midst of passion, of all composure in the midst of strife, of all submission in the midst of calamity; full all, last and greatest of all, full of MARTYRDOM. Dying for what he lived for; living for what he died for; consistent in life and in death.

This is what he said just before he left us:

"I will suffer death before I will consent to advise my friends to consent to any concession or compromise which

looks like buying the privilege of taking possession of this Government, to which we have a constitutional right."

And this is why they killed him. He "suffered death" rather than "consent" to the ruin of his country. Slavery murdered him; treason murdered him; that serpent, some of whose hydra-heads are just now cowed into their hiding-places; the very breasts of some who follow him to the grave, had a part in his murder. As well have the shackles of the slave whom he liberated, and the sword of the slaveholders whom he crushed, laid upon his coffin as emblems of his spirit, as have that coffin touched in ostentatious reverence by those who inspired and hounded on the hand that filled it!

But his murderers were his martyrs. They who assassinated him apotheosized him.

Illinois, here is thy martyred son. Take him and bury him, and cherish him. This is thy sacrifice upon the altar of thy country—the costliest thereof. Remember that he was murdered, so that thou shalt not forget the justice that clamors from his "gaping wound" against the "deep damnation of his taking off." And remember that he was martyred, so that thou shalt never tarnish or dishonor the honorable distinction that he has given thee among the States. His murder means that treason is a crime and traitors criminals: his crucifixion says that the country must be saved, and every slave must be free.

Illinois, he was worthy of thee; he has done thee honor before all the world; he has sent thy name all radiant into history, and amid acclamations to the uttermost of the boundaries of the earth. So let his body rest in peace in the midst of thy prairies, and let his memory repose gently, fresh and forever in the midst of the heart of hearts of thy people. His blood has been left at the capital of the Republic, his legacy to the Republic; his body will be laid away at the capital of the State, his legacy to the State; his spirit has gone out over the world, his legacy to mankind; and his soul has returned to the good God who gave it. His country, his State, his race, his God will each have a share in ABRAHAM LINCOLN.

WELCOME AND FAREWELL!—Chicago Journal.

## MR. AND MRS. GRANT.

Mrs. Grant is very lady-like, but very retired in her manners. She is exceedingly domestic, a model mother and housekeeper. She feels out of place in the new position in which she finds herself. Her sister is an exceedingly beautiful, intelligent and sprightly girl. With the utmost simplicity of a child she recently said to some visitors that she was "wholly unsuited to the new life to which she was introduced—she was not such a wife as 'Mr. Grant,' as she always calls the General, ought to have. Had Mr. Grant only married her sister she would have been suited to the position. But the General seems satisfied with things as they are.

Four years ago this very month Mrs. Grant lived in her quiet home in Galena. Her husband was Mr. Grant the leather dealer, a plain modest reliable man, without much apparent force, who attracted very little attention any way. The war had commenced. The flag had been shot away from Sumter, and shot out of a rebel cannon at Memphis. One morning Mr. Grant called on Congressman Washburne, who resides in Galena. He told Mr. W. "that he did not feel right—that he could not sleep nights, that he felt that he was not doing his duty." Washburne asked him what was the matter. Mr. Grant replied, "I am doing nothing for my country. I have been educated at the nation's expense; but here I am at home doing nothing. I don't know what to do. I am no politician. I don't seem to be wanted anywhere, yet I feel as if I was fit for something, if I could only find my place." Mr. Washburne invited his neighbor to accompany him to Springfield where an important consultation was to be held at the request of Gov. Yates. On the morning of the fourth day Gen. Grant called at Mr. Washburne's rooms, and said to him—"Nobody knows me here—there is nothing for me to do—I am going home." "Hold on a day longer," said Washburne. The next day an important discussion was held in the Council Chamber. At Mr. Washburne's request Gen. Grant was called in. He held an interview with the State authorities for thirty minutes and then went out. As the door closed, Gov. Yates cried out, "Washburne, who is this man? I have learned more about troops in these thirty minutes than I ever knew in all my life. All I can do for him now is to put him on my staff. You go home and raise a regiment and I'll commission him as Colonel." The thing was done. The rest of the story the world knows by heart.

He is the same simple-hearted, unaffected, unassuming man that he was in Galena four years ago.

## DON'T GIVE UP.

A few days since, we heard of a little boy who put on a pair of skates for the first time, and, as usual in such cases, he felt faster than his head, and he fell.

His elder brother, who was skating

with him, on seeing him fall and hurt himself, advised him to give it up.

"No, I shall not give it up," replied the little fellow; "I can learn to skate, and I will learn."

And at it he went again, with an energy and determination that bade defiance to all apparent difficulties, and he did learn to skate.

There, thought we, is the boy who will succeed in the world. In twenty years, if he lives, he will have become a man whose influence will be felt in society.

There, my young friends, is a noble lesson for you—"Don't give up, but rather say, 'I can, and I will.'"

If you have a long lesson to learn, "Don't give up."

If you are requested to write composition, "Don't give up."

If you have anything to do, "Don't give up," but let your motto ever be, "I can, and I will."

## DANGEROUS UTENSILS.

Professor Mayer, of the Maryland College of Pharmacy, says that the common red pottery, which is thickly glazed with red lead, is not fit to contain anything that is to be used as food. He states that a citizen of Baltimore County recently lost two children, who were poisoned by eating apple butter that had been kept in a glazed red milk pot. His attention having been called to the case, he makes a report, in which he says:—"After protracted analysis, I extracted lead in the proportion of twenty-six and a half grains of metal in one pound of the apple butter, and this clearly explained the cause of the death of the children. The evidence I here present is important, and legislation should be made prohibiting the use of lead in glazing pottery; for should acid, alkaline, or even fatty matters come in contact with the glaze, it will dissolve it off, and if not in sufficient quantity to produce acute symptoms or death, it will seriously impair health, while the cause of the suffering may remain unknown to the physician."

## HORSES.

There are said to be more than 3,000,000 horses in France. The number of horses spread over the surface of the globe is estimated at 58,000,000, of which from 18,000,000 to 20,000,000 are to be found in the Russian empire; in Great Britain and Ireland 2,500,000; United States, 6,000,000; Austria, 3,500,000; Prussia, 1,500,000; Denmark, 600,000; Bavaria, 400,000; English American colonies, 500,000; Australia, 500,000; Southern Africa, 250,000.

It has been beautifully said that gratitude is the memory of the heart that has been taken to Calvary and washed in the blood that ransomed a world, will have a strong memory of blessing given, and a ready tongue to utter its praise. Those who are not thankful for God's unspeakable gift cannot be expected to be really thankful for any other gift. If we will not praise the Giver for the greatest gift we are not likely to praise him for any of the smaller.

One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the first flush of youth, it may gild the last hour of a long life, and form the brightest spot in it.

## AMOUNT SUBSCRIBED FOR THE WESTERN TENT.

Elder H. H. James,	\$5.00
J. Sawyer,	5.00
A. Duran,	5.00
W. P. Woodworth,	25.00
J. Merrill,	5.00
Geo. Mindel,	3.00
Theo. Demoss,	2.00
Sam. Overturn,	25.00
Alonso Overturn,	5.00
P. Trautman,	20.00
A. Brown,	10.00
Sarah A. Coburn,	1.00
E. Johnson,	5.00

## REVISED NEW TESTAMENT.

We are now prepared to fill orders for the Revised New Testament.	
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## For Sale at this Office.

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## Advertisements.

**TO CONSUMPTIVES.**  
LUNGS.—DR. O. PHELPS BROWN has lately published a Treatise on Consumption, Bronchitis, Asthma, and General Debility, of 48 octavo pages, beautifully illustrated with Colored Plates, containing a prescription for the positive and speedy cure of FITS and DYSPEPSIA. This work will be sent free to all on receipt of five cents, to prepay postage.  
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**FAMILY DYE COLORS.**—We know of nothing that has so fairly gained the confidence and admiration of the public as the FAMILY DYE COLORS, manufactured by Howe & Stevens, of this city, who deservedly rank among the most enterprising and public-spirited citizens. These dyes were only brought to their present and wonderful perfection by the most carefully continued and laborious experiments. They combine precisely what has hitherto been wanted, and sold as they are at the people's popular prices, are in universal demand. The proprietors only ask that their dyes may have a fair trial. Of the verdict that will be rendered they have no fear.

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